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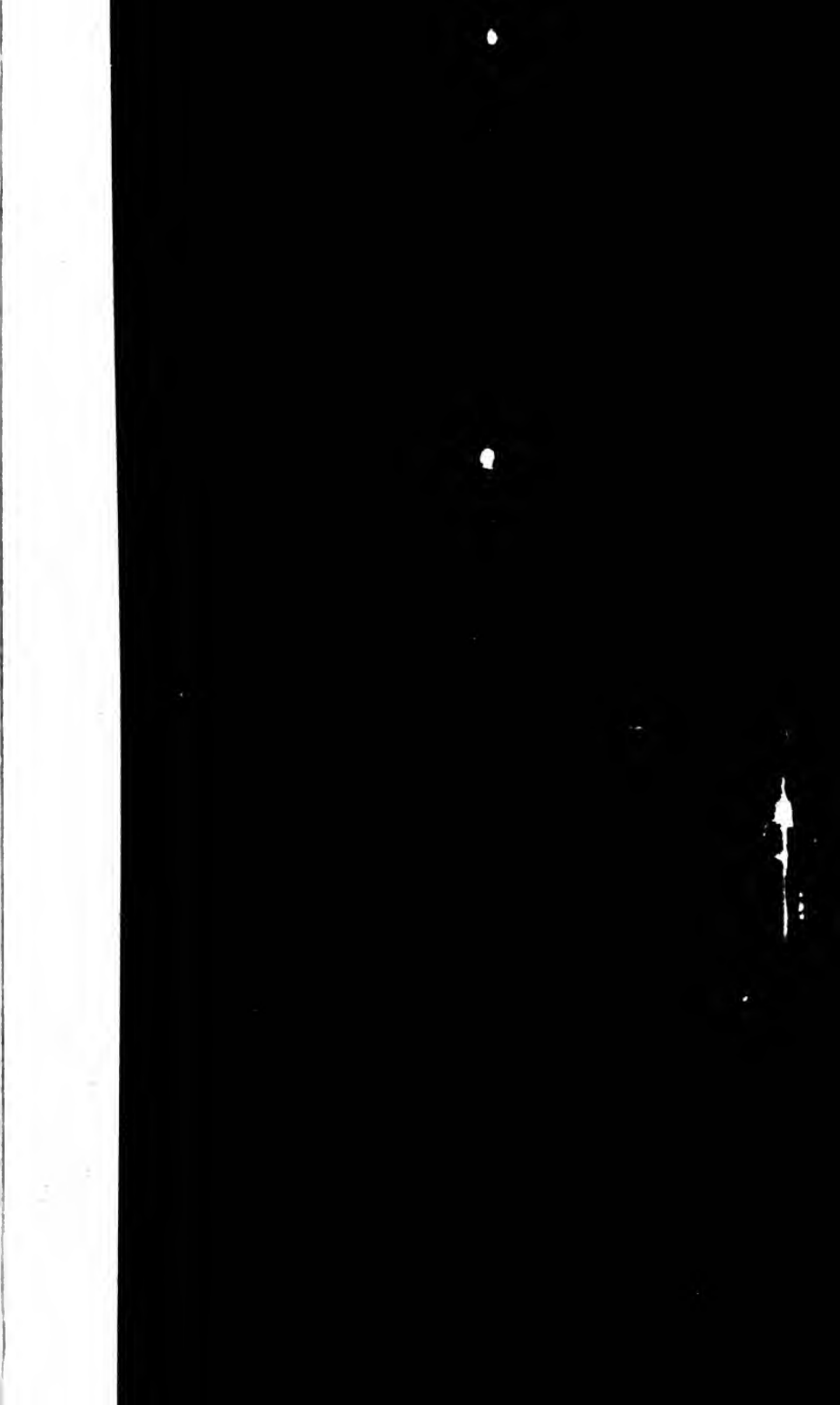
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THE HEREAFTER.

Gen. xviii. 25.—: הַשֵּׁפֶט כָּל־הָאָרֶץ לֹא יַעֲשֶׂה מִשְׁפָּט :

“Shall not the Judge of all the earth do right?”

Μη πλανασθε· Θεος οὐ μυκτηριζεται· ὁ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει.—*Gal. τι. 7.*

“Be not deceived, God is not mocked : for whatsoever a man soweth, that shall he also reap.”

Reddet unicuique secundum opera ejus.—*Matt. xvi. 27.*

“He shall render unto every man according to his deeds.”

All-wise, all-mighty, and all-good !

In Thee I firmly trust ;

Thy ways, unknown or understood,

Are merciful and just.

JAMES MONTGOMERY.

THE HEREAFTER:

SHEOL, HADES, AND HELL, THE WORLD TO COME,
AND
THE SCRIPTURE DOCTRINE OF RETRIBUTION
ACCORDING TO LAW.

BY
JAMES FYFE.

EDINBURGH:
T. & T. CLARK, 38, GEORGE STREET.
1890.

PRINTED BY W. BYLES AND SONS, BRADFORD,
FOR

T. & T. CLARK, EDINBURGH.

LONDON HAMILTON, ADAMS AND CO.
DUBLIN GEORGE HERBERT.
NEW YORK SCRIBNER AND WELFORD.

45204779✓

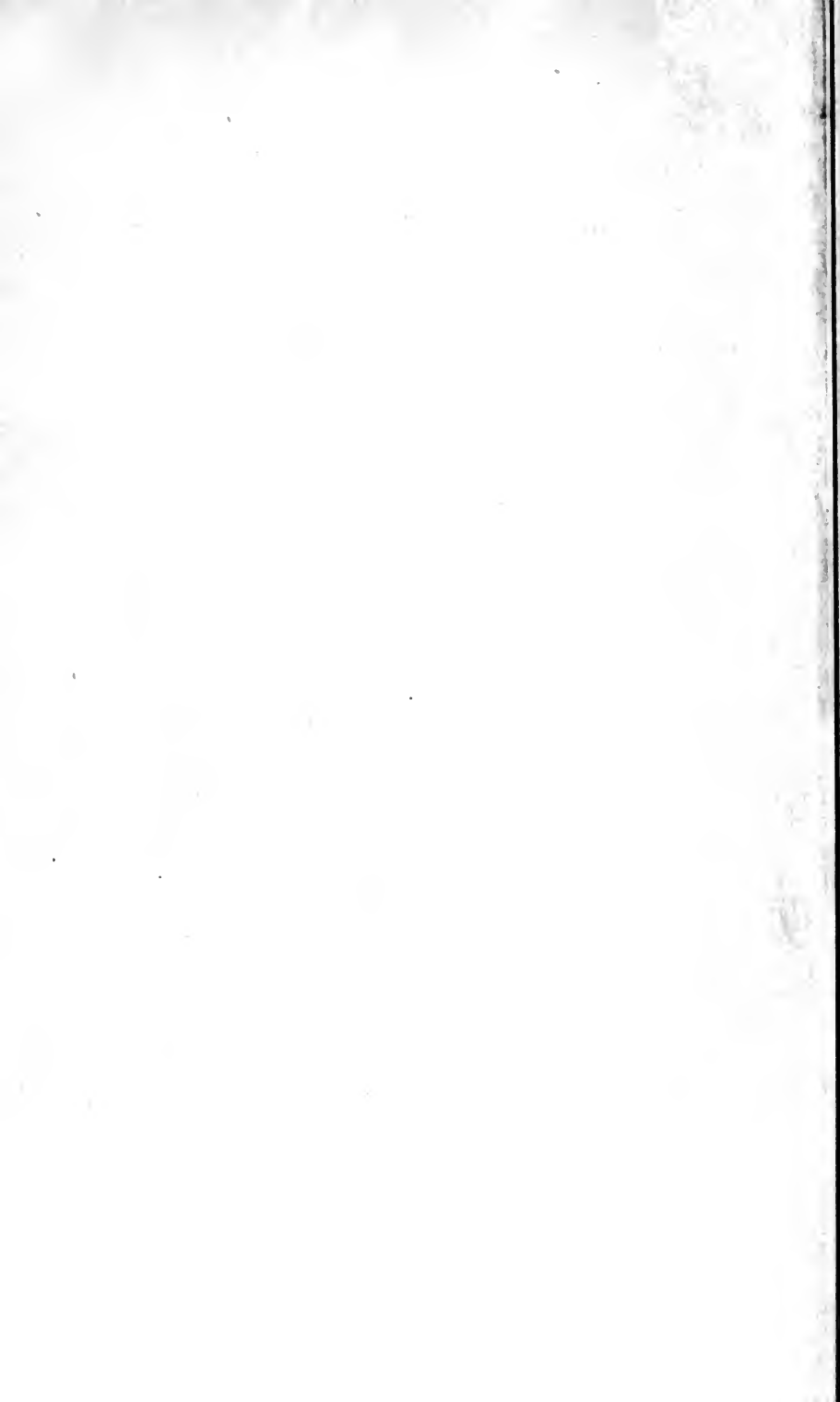
PREFATORY NOTE.

Most of the sheets of this work have been seen by me in manuscript or in proof; and in reading them, I have found myself very much in accord with the views which the author has expressed; and altogether in sympathy with his spirit and purpose. He seems to me to have adopted the only safe method in eschatological inquiry; and though his conclusions may not commend themselves entirely to all his readers, his careful and scholarly marshalling of the Scriptural materials cannot but be helpful to every candid mind. For myself, I am heartily glad to be able to commend the volume, alike for its method and for its results.

T. GEO. ROOKE.

RAWDON COLLEGE, NEAR LEEDS;

5th November, 1889.



PREFACE.

Many years ago, I preached a sermon on future punishment, which some intelligent friends, whose judgment I could trust, said was worthy of a wider public. This led to a more careful and critical examination of all the passages bearing upon the subject in the New Testament. Then the question arose: What does the Old Testament teach concerning the "last things"? Upon full inquiry, I was surprised and pleased to find that—contrary to the general opinion—it contained so many clear and strong references to the future life. This in turn led to the inquiry: What was the Jewish belief on this subject during the four hundred years between the Old Testament and the New? And the Apocrypha was studied as the witness of current thought and opinion—the human side of the subject. And, lastly, another question presented itself, viz.: What were the beliefs of the most ancient peoples of the world, so far as history and archæology can tell, as to eschatology? This opened a wide and fruitful field for research. With fuller knowledge from this extended inquiry, I retraced my steps, and re-read the Old Testament, the Apocrypha, and the New Testament; and revised all I had written in the clearer light I had obtained.

With the Scriptures I have generally followed the

inductive method. After carefully examining the passages in the original languages, I have written them out and classified them, and thus have endeavoured to ascertain the exact idea intended to be conveyed. The New Testament, however, could not be so treated, because the future world occupies such a large and prominent place in it, that nearly the half of it would have to be written out; and this was actually done. Another method had, therefore, to be followed here. The principal Greek terms have been selected and their New Testament use scheduled, and the sense in which they are employed compared with Septuagint and classical Greek usage, so that the general reader may, with comparative ease, get at the meaning. It is of great moment, in an inquiry like this, to ascertain the true and real sense in which terms were used in the time of Christ, and two hundred years before and after.

It must be remembered that the Bible is not one book, but a library, a collection of tracts, written during a period of fifteen hundred years, by men in all ranks of social life, and of every degree of culture; written, too, in, to us, foreign tongues, one of which has been dead for ages; and written by and to an oriental people, who thought and spoke in figures, and delighted to express themselves in epigrams, proverbs, and general terms; written, moreover, in a far-off age, when not only modes of thought, expression, and illustration were different, but the manners and customs, the whole life and environment of the people, were entirely different to ours. It is easy to cull out passages from such a book in support of almost any conceivable opinion. There is no theory, however wild, no notion, however absurd, but can be supported by passages wrested from their original connection, and, by

a vicious process, perverted to purposes for which they were never intended. Hence the peculiar need for care and honesty in dealing with the Scriptures.

I assume that the Scriptures are the Word of God, and as such contain His will to His creature man. If there be a God, at once wise and good and strong, surely it would be the greatest wonder in the universe if He had never spoken to His children on the earth, who are after His likeness and bear His image; never told them what He would have them know and be and do; given no ray of light to guide and cheer them through life! Then are we orphans indeed, adrift upon a shoreless sea, with no sun, no moon, no star, no compass to guide us—nothing but blank despair! But if God has spoken, then His revealed will is the supreme and only standard of truth and right, of faith and practice. Believing that the book we call the Scriptures has the highest claim to be the Word of God, I regard it as containing His revealed will to men. If this be so, it follows that it is the first duty, and should be the supreme aim and endeavour, of men to know what the will of the Lord is, to hold it fast, and do it. Believing this—while making myself fairly well acquainted with the literature of the subject—I have refrained from roaming over the wide and tempting field of philosophy, but have made it my chief concern—by careful study and comparison—by true and honest exegesis, to ascertain what the Scriptures really do teach concerning the future life. Having no conscious predilection to influence me, no pet theory to sustain, my simple and sole desire has been to understand and *explain*, not to *defend*, the Word of God. But I have endeavoured, also, to read along with it, God's other volume—the great

volume of Nature, in which He also reveals Himself. Together, they give a clear and full-voiced utterance of the laws of God's government, both natural and moral, declaring them to be as eternal and unchangeable as God Himself. Our conceptions of Him and them, must be wide enough to take in and harmonize all that these two volumes reveal of God, and the principles of His dealings with men, if we are to understand future retribution. What God may do in the ages of eternity He has not told us; any theory we may form is mere conjecture. Where God is silent, it becomes us to be humbly and reverently silent too.

J. F.

SHIPLEY, *November 11th, 1889.*

desire to express my grateful acknowledgments to the Revs. T. G. Rooke, B.A., President of Rawdon College, D. Thompson, A. P. Fayers, and W. T. Whitley, M.A., for the kind aid rendered to me in passing these sheets through the Press.

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PART I.

SHEOL, HADES, AND HELL,
THE WORLD TO COME.

CHAPTER I.

THE TESTIMONY OF HISTORY TO A FUTURE LIFE AND RETRIBUTION.

“If a man die, shall he live again?”—JOB xiv. 14.

INTRODUCTION.

Is man immortal? Is there a spirit in him that will live through and beyond death? Or will he die like the beast of the field, and death be the final end of all his fine susceptibilities, his noble capacities, his lofty aspirations, and his sublime potentialities? If there be a “life beyond life,” will it be the continuance, development, and complement of the present, as the acorn grows into the oak? or will death be a new departure altogether, and the life there be entirely different from the life here? Are the laws of the Divine Government in the world to come so entirely different from moral laws in the world that now is, that effects shall be cut off from their causes, consequents no longer follow their antecedents, the works of men cease “to follow them,” and virtue and vice be treated alike? Or will it remain true that conduct and character determine destiny, and men shall reap as they have sown, and be rewarded according to their works? Will good and evil, with all their concomitant rewards and punishments, continue for ever? or will a point in duration ever arrive, when evil and all its consequences shall cease and determine for ever, either by the extinction of all wrong-doers, or by their restoration to the love and joy of God? These momentous questions, entering so deeply as they do into the present and eternal well-being of the human

race, have engaged the earnest attention of the best minds in all ages of the world.

Ethnologists and philologists divide the human race into three great families—the Aryan (or Indo-European), comprising the Hindoos and the principal nations of Europe ; the Turanian, principally Turks, Mongolians, Malays, Polynesians, and American Indians ; the Semitic, comprising the nations adjoining the shores of the eastern portion of the Mediterranean, the Chaldeans and Assyrians, the Arabians and Ethiopians, the Phœnicians and Hebrews. These three primeval families have sent forth from Southern Asia, their original cradle, innumerable swarms, in successive migrations, over the whole world.* All these peoples and nations—scattered over the face of the earth—differ widely in pursuits and circumstances, in manners and customs, in colour and physical conformation, in civilisation, language, and religion, yet they all agree, and have always all through the ages agreed, in the belief of a life to come. It may be just possible to find some obscure tribe sunk so low as to have lost all sense of God and a future life, yet it may be truly affirmed that all nations, kindreds, tribes, and tongues, of every clime and colour, rude or cultured, savage or civilised, with scarcely an exception, believe most firmly that they will live hereafter. This belief may be expressed in a vast variety of forms, and the ideas of the life to be lived in that future world may differ widely, but of the fact that there is a life to come, there is no difference of opinion.

From the commencement of what may be strictly called the historical period to the present time, there is abundant evidence of the universal belief in a future state. It has given bias and colour to the art and poetry, the general literature and philosophy, the mythologies and religions, of all nations ; and has been no unimportant factor in social and national life. But recent archæological discoveries enable us to pass beyond what has hitherto been regarded as the birth of history, and penetrate far into the mists and darkness in

* Professor Sayce, in his presidential address, British Association, 1887, at Manchester, says :—" Scholars have of late been coming more and more to the conclusion that Europe is the cradle of the Aryan race." But may not this be merely the reflux of the tide?

which pre-historic nations are involved. The "records of the past," as found in the antiquities of the most ancient nations of all the three great families of man, have been and are now being explored in a scientific manner, and much light has been shed on their beliefs and practices. By the light thus furnished we can go beyond the strict limits of history, beyond the time when Herodotus—the father of history—wrote, or Phidias carved, or Socrates taught, or Homer sang, or David reigned, or Moses gave laws, or even before Abraham left Mesopotamia, and pass away into the dim distance of an unknown antiquity. The most ancient literary remains—the Zend-avesta of the Persians, the Vedas of the Hindoos, the Book of the Dead and other papyri of the Egyptians, the clay cylinders and tablets of the Babylonians and Assyrians—have been read and translated. The burying-places of the ancient dead—tombs, tumuli, and pyramids—have been opened, and their symbolism explained. The dead of the remotest ages have spoken, and from them and their works there comes the most clear and decisive testimony, that the most ancient peoples, of whom any antiquities remain, firmly believed in one God, the Father of all, and in a future state of conscious existence, and rewards, and punishments. And what is most remarkable, the further back we go, the clearer and simpler we find this belief. Let us see how these discoveries, among the most ancient representative nations of mankind, affect this belief.*

SECTION I.—THE EGYPTIANS.

Mizraim—the two Egypts, Upper and Lower—were peopled at an early age, and their most ancient monuments, mummies, and pictures show that in physical characteristics, language, and even ideas, the earliest inhabitants were a well-developed branch of the great Caucasian family. When Abraham went down into Egypt 4000 years ago, he found

* The writer is indebted for much information respecting these antiquities to Canon Rawlinson, Mr. R. S. Poole, of the British Museum, Sir William Dawson, of Canada, Dr. C. Geikie, and others named *in loco*.

a king, and princes, and a settled government. Egyptian writers even before his day describe it as a land abounding in wheat and barley, wine and honey, palms, and all manner of fruits, and no end of cattle; all indicating a settled and prosperous country. And, even in that early age, arts, literature, and religion flourished, showing that a very considerable advance had been made in civilisation.

The famous papyrus, the 125th chapter of the "Book of the Dead," containing the proverbs of Ptah-Hotep, is well called the most ancient book in the world. It was copied out in the 12th Dynasty, and contains part of a moral treatise of the age of the 3rd Dynasty, and a complete one of the 5th. Ptah-Hotep lived 110 years, and wrote in his old age to "repeat the sayings of the past," to give counsel to the young. ("It seems strange that in the age of the Pyramids we catch a glimpse of an antiquity beyond.")* He bases moral responsibility on the belief in *one God*. "Throughout the entire book," says Poole, "but a single God is mentioned by name. The plural 'Gods' is used interchangeably with the singular 'God' to designate the *one God*. All moral duties are referred to God as the Rewarder of the good and the Punisher of the wicked. He teaches the young man his duty to his father and his wife—his *one* wife be it remembered—and to his son. The secret of moral duty is obedience—filial obedience."

In the earliest Egyptian religion two cardinal doctrines stand out clear and strong—the being and unity of God, and a future life of rewards and punishments. In their most ancient records God is described as the One living and only God—the Creator and Upholder of all things. But this primeval belief became veiled and confused by the polytheism that afterwards sprang up. In a hymn God is thus addressed—

One only art Thou, Thou Creator of Beings,
And Thou only makest all that is created.

* * * *

He is One only, alone, without equal,
Dwelling alone in the holiest of holies.†

* Poole.

† Bulaq. papyri.

Another hymn teaches the spirituality of God:—

He is not graven in marble
As an image, bearing a double crown,
He is not beheld.

* * * *

Unknown is His name in heaven,
He doth not manifest His form,
Vain are all representations of Him.

“The whole of this passage is of extreme importance, showing that apart from all objects of idolatrous worship, the old Egyptian recognised the existence of the supreme God, unknown and inconceivable, the source of all true power and goodness.”*

The whole history of Egypt, as revealed in archæological discovery, shows that the Egyptians were an intensely religious people. They had a completely organised system of religion, of which burial, a future life, resurrection, and services connected therewith, formed a principal part. Osiris is the King and Judge of Amenti†—the Egyptian Hades. He is called the beneficent spirit, full of all goodness and truth, and is represented as seated on a throne at the end of the Hall of Truth, having in one hand a crook, and in the other a flagellum or whip. Immediately after death the soul of the deceased descends under the care of Horus into the lower world, Amenti, and is ushered into the Hall of Columns—the Hall of Truth.

Osiris presides over the Court, with forty-two assessors, or witnesses, the Lords of Truth and Judges of the dead, each representing a deadly sin. In the centre of the Hall is a balance, in one scale of which is the emblem of Truth or Righteousness, and in the other is placed the heart, conscience, or character of the deceased. While this weighing process is going on, the soul that is being judged addresses each of the forty-two assessors in succession, and declares that he has not committed that one—of the forty-two sins—

* Canon Cooke.

† M. Lenormant calls it “the immovable land.” Amenti is under the empire connected with the root *amen*—to conceal; but in the oldest orthography Amenti would point to the root *men*—to establish, make firm.

with which each particular Judge is concerned.* If the conscience or character is full weight, the happy soul is acquitted, and entering the boat of the Sun, is conducted by good spirits into Aahlu—the “Elysian Fields,” the “Pools of Peace,” the “dwelling places of the blest.” But if the scale remains suspended in the air, the soul is condemned to wander through space, a tormenting and tormented spirit, subject to many transformations; but not of the nature of metempsychosis or transmigration of souls, as taught long afterwards by Pythagoras. Souls purified by this further probationary discipline return to the source of all good, while the finally impenitent and incorrigible are destroyed.

The religion of the Egyptians had the glory of maintaining the immortality of the soul as one of its most cherished doctrines, and united with it, in some peculiar way, the resurrection of the body. Their views of the life to come and the destination of souls greatly influenced their treatment of the dead. They believed that good spirits visited their bodies, and after an indefinite period would return, and possess them again. Hence they carefully embalmed them and laid them in costly tombs. The mighty Pyramids are but the tombs of kings. “The thought of death and judgment, and happiness or misery hereafter, according to the life lived on the earth, was thus a familiar idea to the ordinary Egyptian. . . . He had a strong and abiding conviction that his fate after death would depend on his conduct during his life on earth, and especially on his observance of the moral law and performance of his various duties.”†

SECTION II.—THE BABYLONIANS AND ASSYRIANS.

About a thousand years before Abraham crossed the Euphrates and earned for himself the title of “Hebrew”—the passer over,—and three thousand years before Christ was born, according to the best authorities a branch of the great Turanian family descended from the heights of

* Book of the Dead.—M. Naville

† Canon-Rawlinson.

Central Asia, and settled in the broad plains of Mesopotamia. These Accadians, or mountaineers as they were called, were, perhaps, before even Egypt was peopled, an organised nation, possessing a considerable degree of civilisation, with various industries, an extensive literature, and systematised legislation and religion. Bricks, clay cylinders, and other tablets, containing their literary remains in curious cuneiform or arrow-headed characters, now found in European museums, throw a strange light on this primitive people. It would appear that, about five hundred years after their settlement in Chaldea, a branch of the Semitic family, probably under Nimrod "the mighty hunter," made war upon the Accadians, and after a fierce conflict subdued them.* Eventually this Semitic people—the Sumirs—dwellers in Shinar (lowlanders), and the Accadians (highlanders), gradually amalgamated, and became the Chaldeans, or Babylonians, known in history. The dominant Semitic people afterwards founded the kingdom of Assyria, and of the same stock were the ancestors of Abraham.

The primitive religion of the Chaldeans was very simple, and very similar to that of the ancient Egyptians.† They believed in a Great Power, Creator, and Governor of all things—one, and uncreated—and a future state of rewards and punishments. But in the course of time their religion degenerated and developed into a huge system of mythology and astrology, and an indefinite number of gods. Under their king, Sargon I., about the time of Abraham's birth, a great impulse was given to idolatry, and a complete system of idolatrous worship was established throughout the whole of Mesopotamia, which probably led to the call and migration of Abraham. Babylon became the religious centre of Western Asia for centuries, as Rome was of mediæval Christendom. Still we get glimpses of the "supreme truth of the unity of God, though sadly obscured to the multitude by the pantheism and idolatry, which had gradually confounded the Creator with his creatures, and degraded the Godhead

* Rawlinson gives 2548 B.C. as the probable date of this invasion. Gen. x. 9, 10.

† "We are struck by the similarity to Egyptian views, which seems to indicate a common origin. The Accadian Hades seems to be the Egyptian in a rudimentary form."—R. S. Poole.

into multitudinous deities, displaying their presence in the phenomena of nature."* We meet with such titles as the Prince of Gods of Heaven and Earth, the Good God, the Lord of Crowns, the Awarder of Kingdoms, the Doom Dealer, the Self-produced, the High Exalted All-producing, the Sire of Gods and Men, the Guide of Childhood, the Sole Rewarder, fixing the doom of distant days. This is one of their hymns:—

Father mine, of life the Giver, cherishing, beholding all !
 Lord, whose power benign extends over all heaven and earth !
 Who in heaven is high exalted ? Thou, sublime in Thy reign !
 Who on earth ? Thou, sublime in Thy reign !
 Thou revealest Thy will in heaven, and celestial spirits praise Thee,
 Thou revealest Thy will below, and subduest the spirits of earth ;
 Thy will shines in heaven like the radiant light ;
 On earth Thy deeds declare it to me.
 Thou, Thy will who knoweth ? With what can man compare it ?
 Lord ! in heaven and earth ; Thou, Lord of gods, none equals Thee.

Their literature contains striking traditions of the Creation, the fall of man, and the deluge. One tablet begins—

When the upper region was not yet called heaven,
 And the lower region was not yet called earth,
 And the abyss of Hades had not yet spread its arms,
 Then the chaos of waters gave birth to them all.

The immortality of the soul was clearly and universally held. The tablets speak of the soul at death flying like a bird to heaven. Nin-azu is the Queen of Hades and the Lady of the House of Death ; and her special office is to watch the dying and soothe their last hours. Prayers, or good wishes, are expressed for the departing soul in such terms as these : " May the Sun give him life, and Merodach grant him an abode of happiness ! To the Sun, the greatest of the gods, may he ascend ; and may the Sun receive him into his holy keeping." Their ideas of the nature of the happiness to be enjoyed may be gathered from occasional notices, where the soul is represented as being in heaven, the land of " the silver light," clothed in radiant garments—dwelling in the presence

* Geikie, Lenormant.

of the gods, and partaking of celestial food in the abodes of blessedness.

On the other hand, the goddess Ishtar, called Nana by the Babylonians, is represented as making a descent into Hades—

To the land of Hades, Ishtar, daughter of the Moon God, fixed
her mind to go :

She went to the house where all meet, to the dwelling of the
god Ishkalla,

To the house which men enter, but cannot depart from ;

The road which men travel, but never return ;

The abode of darkness and famine,

Where earth is their food, and their nourishment clay,

Where light is not seen, but in darkness they dwell ;

Where ghosts like birds flutter their wings,

And on the doors and doorposts the dust lies undisturbed.

The belief in evil spirits and demoniacal possessions was universal. The resurrection of the dead seems to have been an article of their creed, for Marduk, or Merodach, is addressed as "He who raises the dead to life." After death the Sun was the judge of men. Like the Egyptians, they believed that the actions of men would hereafter be weighed in a balance, the good deeds against the bad, and sentence pronounced accordingly. "In the division of Hades set apart for the wicked, different degrees of sinfulness seem to meet with different and appropriate punishments. There is one place, apparently of penal fire, reserved for unfaithful wives and husbands, and for youths who have dishonoured their bodies."*

SECTION III.—THE IRANIANS OR PERSIANS.

Iran is the oriental name of Persia, and was originally applied to an immense tract of country in south-western Asia, lying between the Oxus, Indus, and Tigris, the Persian Gulf and the Caspian Sea, and afterwards formed the mighty empire of Persia. The people belonged to the Aryan race ; their language, Zend, is closely allied to Sanscrit. Zoroaster,

* Rawlinson.

Zarathustra, or Zerdosht, as he is variously called, appeared on the broad plains of the Middle Oxus at a period, which those who are best skilled in Persian antiquities are inclined to place before the birth of Moses, and taught religion to his countrymen. He is regarded as having been rather a reformer of an old religion than the originator of a new one. He claimed inspiration and direct communication with the Divine Being. His religious views gradually spread from "happy Bactra"—Bactra of the Lofty Banner—to the neighbouring tribes, until at last it became the established religion of the vast empire of ancient Persia. This religion, reformed and purified by Zoroaster, is said to have been as pure and lofty as the religion of any ancient nation, and taught that one Supreme Being existed from all eternity, and was the Creator of light and darkness, out of which He made all other things. It taught also a devout and earnest belief in the immortality of the soul, and that a just retribution shall be rendered to men according to their works. "Immediately after death the souls of men, both good and bad, proceeded together along an appointed path to the 'Bridge of the Gatherer.' This was a narrow road conducting to Heaven, or Paradise, over which the souls of the good alone could pass; while the wicked fell from it into the gulf below, where they found themselves in the place of punishment. The pious soul was assisted across the bridge by the angel Serosh—the happy, well-formed, swift, tall Serosh—who went out to meet the weary wayfarer, and sustained his steps as he effected the difficult passage. As he entered, the angel Vohu-Mano rose from his throne, and greeted him with the words, 'How happy art thou who hast come here to us, exchanging mortality for immortality.' Then the good soul went joyfully onward to Ahura-Mazda, to the immortal saints, to the golden throne of Paradise. As for the wicked, when they fell into the gulf they found themselves in outer darkness, in the kingdom of Angro-Mainyus (the evil power), where they were forced to remain in a sad and wretched condition."* A future conscious existence and retribution are not only taught by these striking metaphors, but also in plain words. One of

* Canon Rawlinson.

the Gâthâs, or hymns of the Zend-avesta, contains this very significant couplet :—

Mazda, the time will come when the crimes of the bad shall be
punished ;

Then shall thy power be displayed in fitly rewarding the righteous.

This religion in the course of time degenerated into the worship of the heavenly host and fire ; and is now in its decadence represented by the Parsees.

SECTION IV.—THE SANSKRITIC INDIANS.

The Hindoos are the Indian branch of the Aryan family. Their religion is said to have had its cradle in the Hindoo Koosh at a very early period. Its sacred writings are contained in the Vedas, the oldest of which is the Rig-Veda, and is certainly one of the most ancient literary documents in existence. The older form of this religion was a pure Theism, and had for its leading doctrine that of an all-pervading mind from which the universe took its rise. This gradually developed into a belief in three deities, or three diverse forms of the same universal deity, viz., *Brahma*, the Creator, *Vishnu*, the Preserver, and *Siva*, the Destroyer. In the course of time this was further corrupted into Pantheism, which sees a god in everything—in sun, moon, stars, the Ganges, the Indus, beasts, and flowers.

While these sacred writings contain not the slightest allusion to the doctrine of transmigration of souls into the bodies of animals after death, they contain many intimations of a belief in immortality, and future happiness for the good, and punishment for the wicked. "He who gives alms," says one, "goes to the highest place in heaven—he goes to the gods." "Thou Agni hast announced heaven to Manu," says another, which is explained to mean that Agni revealed to Manu the fact that heaven is to be gained by pious works. "Pious sacrificers enjoy a residence in the heaven of Indra, pious sacrificers dwell in the presence of the gods." "Conversely, it is said that Indra casts into the pit those who offer no sacrifices, and that the wicked

who are false in thought and false in speech are born for the abyss of hell.”*

A VEDIC HYMN.

Where there is eternal light, in the world where the sun is placed,
In that immortal imperishable world place me, O Soma.
Where King Viaswata reigns, where the secret place of heaven is,
Where the mighty waters are, there make me immortal.
Where life is free in the heaven of heavens,
Where the worlds are radiant, there make me immortal.
Where wishes and desires are, where the place of the bright sun is,
Where there is freedom and delight, there make me immortal.
Where there is happiness and delight, where joy and pleasure reside,
Where the desires of our heart are attained, there make me immortal.

SECTION V.—THE CANAANITES, OR SYRIANS AND PHŒNICIANS.

Canaan, or Syria, was peopled at an early period by various tribes, of whom the Phœnicians were the chief. They were an important branch of the Semitic family, and closely allied in race and language to the ancient Babylonians, Assyrians, Hebrews, and Arabs; and were the most distinguished of all the ancient nations for industry, commerce, and navigation. They had trading and commercial relations with all the world of antiquity—they were the *British* of that age.

They are first met with on the coast of the Persian Gulf, and their home they called Canaan, or, as they pronounced it, “Chna,” “the low lying.” Thence they found their way into the Mediterranean, planted colonies on all its shores and islands, and those of the Ægean Sea, also pushed their way into the Atlantic, and traded with Cadiz and Cornwall. Their most famous home was at the foot of the Lebanon, which they called “Canaan,” after their old home on the Persian Gulf—a name which soon extended to the whole of Syria.

The Phœnicians were the greatest manufacturing and commercial race in ancient times. They were famous for

* Canon Rawlinson.

dyes, glass making, metal work in brass, silver and gold, weaving of linen and cotton, embroidery, astronomy, ship-building, navigation, fisheries, and mining. As early as the days of Abraham, "the Canaanites dwelt in the land,"* *i.e.*, had taken possession, and made their power felt; had flourishing cities, and organised governments, with kings at their head. "Abraham might have seen from the inland hills the chimneys of the glass works and dye works, and the shipping crowding their harbours, lined with warehouses."†

Sidon, the ancient capital of Phœnicia, is said to have taken its name from Sidon, the son of Canaan, a great grandson of Noah, and is one of the most ancient cities of the world. It is mentioned in Jacob's death song,‡ and in the time of Joshua had risen to such importance as to be called "Great Sidon."§ Homer celebrates the trade, commerce, and art, the prosperity and wealth, of the Sidonians.

The world is under great obligations to the Phœnicians for many things, not the least of which is the alphabet. Invented in Egypt, it was carried by them to all nations. Dr. Thomson mentions the discovery, in a rock-cut tomb in the neighbourhood of Sidon, of a sarcophagus with an inscription, "the letters of which are very like our own, confirming the tradition that our alphabet comes to us through the Roman and Greek from the Phœnician. On the other hand, some of the letters are so like those of the old Hebrew as to show that the two languages are closely related, if not identical."||

The literary remains, as at present known, of the Phœnicians and other ancient Canaanites are few, as their antiquities have not been so thoroughly explored as those of Egypt and Babylon. Recent discoveries, however, give abundant evidence that the religion of the various Canaanitish nations was identical with that of Babylon and Egypt, and indeed, with the religion which prevailed over all Western Asia. This religion, simple at first, degenerated into the worship of the heavenly bodies and natural phenomena, and

* Genesis xiii. 7.

§ Josh. xix. 28.

† Geikie.

|| The Land and the Book.

‡ Genesis xlix. 13.

then still further degenerated into the grossest sensuality and the most horrid cruelty. When Abraham sojourned among the Canaanites, their language and religion differed very little from his own. There he met Melchizedek, King of Salem, "priest of the Most High God, possessor of heaven and earth." "The probability seems to be—as Josephus indicates—that Melchizedek was a Canaanitish prince, belonging to the older long-lived generation, who maintained the knowledge and worship of the true God, which, indeed, does not seem to have been, up to this time, so generally lost in Canaan as in the land from which Abraham came, for we find no traces of idolatry existing among the inhabitants at this period."* Then, too, both Abraham and Isaac met with an Abimelech—Father King—probably father and son, King of Gerar, who recognised and worshipped the true God.† And doubtless there were many more such in the land.

In after ages, Baal, the chief god of the Phœnicians and Canaanities, is Bel—the Lord of all—of the Chaldeans. The god Set, or Sutekh, worshipped from the earliest times in Egypt, is the Egyptian word for Baal, and is represented by the same sign.‡ Astarte, or Ashtoreth, the goddess of the Sidonians, and of the Canaanites generally, is the Ishtar of the Chaldeans, and the Isis of the Egyptians; Baal, Moloch, or Chemosh, as he is variously called, representing the Sun, and Ashtoreth the Moon and the planet Venus.

Concerning the views of a future life held by the Canaanites, there is yet but little direct information. They belonged to the same kindred as the Babylonians and Egyptians, as the form of their language shows; they had a close and constant commercial intercourse with them, and we know also that their religion was substantially the same.§ This similarity would doubtless extend not only to their gods, but to the whole circle of their religious ideas, including the life to come, which was a cardinal doctrine in all the early religions. This is confirmed by the abundant evidence there is of their belief in separate spirits, and the notorious

* Dr. Kitto. † Genesis xx., xxvi. 28. ‡ Tomkins, Brugsch.

§ The same religion was common from the first to certain peoples of Syria and the Delta of Egypt.—M. De Rongé.

practice common to all the Canaanitish peoples of *necromancy*—"consulting the dead." This furnishes an indubitable proof of their universal belief in a life after death. Such a practice could only arise and live among a people, who already believed in the deathlessness of souls.

SECTION VI.—THE ARABIANS.

Arabia is a vast peninsula in the south-west of Asia, and its inhabitants are, in many respects, the most remarkable people in the world. They belong to the Semitic race, and claim a very high antiquity, being descended, they say, from Heber, whom they call Houd, the great-grandson of Shem, who at the distance of six generations was the progenitor of Abraham. They consist of many tribes, more or less connected, and form altogether the most unique people on the face of the earth. Near them is the original source of the human race, and around them rose the first kingdoms and monarchies. They have seen great empires rise and fall, and have themselves been no unimportant factors therein. Mighty changes and convulsions in human society have taken place around them, but they themselves have remained unchanged. Individual tribes among them have been vanquished, but as a whole they remain unsubdued; and are to-day the same pastoral, commercial, warlike, wild, wandering, predatory race they have ever been. They are the only people in the world who have preserved their descent, their independence, their language, their manners and customs, from the earliest ages to the present time. "If any people in the world," says Niebuhr, "afford, in their history, an instance of high antiquity and of great simplicity of manners, the Arabs surely do. Coming among them one can hardly help fancying oneself suddenly carried back to the ages which immediately succeeded the Flood. We are tempted to regard ourselves among the old patriarchs, with whose adventures we have been so much amused in our infant days." They are now found spread over Syria, Mesopotamia, Egypt, and a great part of Africa, as well as their original country, Arabia. A wandering,

nomadic people, living mainly in tents, their antiquities are few, and those obscure and uncertain; nor have they any general annals or historical records. Their history can only be traced from other nations, whom they have touched in their onward course.

In and near Arabia three great religions, which have exerted a mighty influence on mankind, have had their origin—the Jewish, the Christian, and the Mohammedan. Abraham was a servant of the living God, but, as we have seen, the worship of God was not confined to him and his family. The Almighty said, “I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.” Seven of his own sons, his grandson Esau, and the family of his nephew Lot, with their posterity, were absorbed among the Arabian tribes, and doubtless they would carry the knowledge and worship of God with them. Five generations after Abraham, Jethro, the father-in-law of Moses, appears to have been a God-fearing man (Exodus xviii. 8-12). He acknowledges Jehovah to be greater than all gods, blesses Him, and, as priest, takes (receives) sacrifices for Him, and advises Moses to select men that “fear God” to be assistant judges of the people.

And there is every reason to believe that while Jethro was Prince of Midian, Job was King of Edom. Some, indeed, think he lived before Abraham, but the weight of evidence seems to identify him with Jobab (1 Chron. i. 38-45), the great-grandson of Esau, and contemporary with Amram and Jethro, the father and father-in-law of Moses. His simple manners, sacrificial ritual, and majestic creed are all in accordance with the patriarchal period; and, with Ezekiel, Tobit and James place him among the patriarchs. There is abundant evidence that he and his friends knew and worshipped the true God, and make many references to Hades and the life to come. The religion of Arabia, however, like all other ancient religions, gradually degenerated into polytheism and idolatry. But with all their changing views of religion, one essential article of their faith never changed, and that is their strong belief in a future life and rewards and punishments, administered by a righteous God. This is a prominent article in all

their religions, and has become crystallized in the sacred Scriptures and Koran.*

SECTION VII.—THE PELASGI, OR GREEKS.

The Greeks regarded Japetus as the founder of their nation, and thought nothing older than he. This "Japet" is Japheth, without doubt, and the ancients regarded Javan, his son, as the more direct father and founder of the Greeks, from him called *Ionians*. In the Old Testament, Javan is applied both to the land and the people.† And curiously enough, in the dug-up Assyrian tablets they are called Javanu, a name also used by Darius, the Mede.‡ It is remarkable that the Hindoos also call them Yavanas; and the whole of the states of Greece were sometimes called Ioanes.§ This name still lingers in the Ionian Isles, and the Ionian Sea that washes the shores of Greece.

About the time of Abraham, Inachus conducted a colony of Ionians belonging to the Aryan race, from the shores of Asia Minor to the isles of Greece, and as they went by sea *πelasγος*, Pelagos, they were sometimes called Pelasgi. This colony flourished and became a mighty people, which attained to great eminence in the world. For ages they occupied the foremost place among the nations in art and eloquence, poetry and philosophy, and general civilisation. Their arts, literature, and mythology abound in references to a future state, and illustrations of it. Cronos, the father of gods, had three sons, who divide the world among them. Zeus becomes the

* At the end of the Greek, Arabic, Syrian, and old Latin versions of the Book of Job is this addendum:—"Job dwelt in Ausites (Uz—so called from Uz, grandson of Sin), in the confines of Idumea and Arabia, and his former name was Jobab. . . . His father's name was Zerah, one of the sons of Esau, and his mother's name was Bossoras; and so he was the *fifth* from Abraham. These are the kings who reigned in Edom, which country he also governed:—The first was Balak the son of Beor, the name of whose city was Dennaba. And after Balak reigned Jobab, who is called Job. . . . The friends who came to visit him were Eliphaz, son of Sophan, of the children of Esau, King of the Temanites; Baldad, King of the Sanhites; and Sophar, King of the Minaïtes." Aristæus, Philo, Polihistor, and the Greek and Latin fathers acknowledge this ancient account of Job to be true.

† Is. lxvi. 19. Ez. xxvii. 13-19. Dan. viii. 21, x. 20. ‡ Schrader.

§ They were also called Hellenes, after Hellen, son of Deucalion, and the land, Hellas. May not this be Elishah, Greek, Ἐλισσα, Elisa, son of Javan?—Gen. x. 4.

god of heaven, Poseidon, the god of the sea, and Hades obtains the nether world for his dominion — the earth being common to them all. In one work of art, Hades is represented seated on a throne, with his wife, Persephone (Proserpina), in the lower world, holding in his hand a staff, the ensign of his power, and with which he drives the souls or shades of men into his dominions. Hermes (Mercury), whose office it is to conduct the souls of the dead from the upper world, is represented in the act of presenting a soul to them. Styx is the river of death, surrounding the nether world, across which Charon ferries the souls of the dead. One of the famous twelve labours of Hercules was his descent into the lower world to bring up the dog, Cerberus, who guarded the entrance to Hades ; and while there he delivered Theseus and Ascalaphus from torments. Homer represents Ulysses as entering Hades, conversing with the heroes, and consulting the blind seer, Tiresias, about his return to his own country.*

According to Homer's conception, Hades was a vast shadowy world, where the spirits were the shades or shadows of what they had been in the present world, and where their experience corresponded to the lives they had lived here. The good and the bad seem to live and mingle freely together, although the bad were suffering punishment. Generally, however, Hades is represented as consisting of two great divisions — Tartarus and Elysium—where vice is punished and virtue rewarded. Tartarus, at first the abode of Titans, and very great sinners, became the abode of all the wicked ; while Elysium, the home originally of heroes and demi-gods, became the abode of all the good. The Greeks seem to have believed in a resurrection. Achilles exclaims, "What a wonder ! All the Trojans slain by me shall again arise from the kingdom of the dead."—Il. xxi. 54, cf. xxiv. 756.

SECTION VIII.—THE ETRUSCANS AND ROMANS.

The Etruscans are a very ancient people, and were among the first settlers in Europe. Their origin is not very clear,

* Odyssey, Book xi.

but the latest explanation seems the best. Descended from Tiras, the Japhetic grandson of Noah,* they are known as the Tursenoi, Tursci and Tusci, *i.e.*, the Etruscans and Tuscans. In remote ages they are mentioned as a hardy sea-faring race, haunting the Greek Archipelago. According to Knobel it was they who founded the famous seaport Tarshish, on the south of Spain, before it was occupied by the Phœnicians. And it is curious to observe, that an inscription found in Carnac informs us that the Etruscans invaded Egypt along with the Lydians, Sicilians, and others, in the fourteenth or fifteenth century B.C.† Migrating in a remote age from Asia, after many wanderings, they finally found a settled home in the fair land of Italy. Their language, customs, and religion proclaim them an oriental people, belonging to the great Turanian race, who were the first to spread from the cradle of mankind in Central Asia.

Their dominions extended over all the northern and central parts of Italy. For centuries they had been a great and powerful nation before Rome existed; and when in its turn Rome became strong, and subdued and absorbed them, they conquered their conquerors by giving them laws and arts, civilisation and religion. Like the ancient Egyptians, they were profoundly religious. They brought with them a deep theistic conviction from their old home in the East, and transmitted it to the Romans, "which imparted a wonderful purity and strength of religious thought and feeling to the commonwealth, despite the superstitions that came to overlay it."‡ All that was best in Rome came from Etruria. In addition to their public and national gods, they had family gods, called Lares and Penates, which were the spirits of their good ancestors, the fathers and founders of their families. Every house of any importance had a room—Lararium—set apart for the worship of their household gods. This acknowledgment, and even worship of departed spirits, was a capital article of their religion; and was adopted and universally recognised by the Romans. In this spirit worship they agree with the Chinese, ancient and modern, and with the whole Turanian race, in testifying their belief in a future life.

* Genesis x. 2.

† Geikie.

‡ Dr. Milligan.

SECTION IX.—THE CHINESE.

The Chinese are acknowledged to be one of the most ancient nations of the world. Their origin is lost in the mists of antiquity. "The traditions of China, setting aside fabulous absurdities, go back to 3000 years B.C., and one of their sacred books, *Shu-King*, treating of history and of the government and laws of the ancient monarchs, begins with Yao, 2357 B.C. This Yao, or Yu, is said to have cleared the country of the waters of a flood, and established the Hea dynasty. The Chinese may be taken as representatives of the Mongolians—a great and important branch of the Turanian race. From the earliest period they have been firm believers in the continuous existence of the soul after death. This belief, together with that of the continuous unity of the family in life and death, led to the excessive veneration and worship of the spirits of ancestors. The ancient religion recognised a supreme creative intelligence, under the title of Tien, or Shang-ty. A thousand years before Christ "holy men" (great teachers), ascribed the decline of dynasties, and the calamities of the country, to the retribution of the Supreme Being for evil done. They formulated the principles and practice of ancestral worship which had existed of old, and made it the basis and bond of society. About 600 B.C. a philosopher, Tao-tse, flourished. He founded the religion of Tao-u-ism, or Tao-tse—the religion of reason—a kind of Theism in theology, and a sort of stoicism in practical philosophy. About one hundred years after him arose Confucius—Cong-fu-tse—their greatest teacher and philosopher. He edited the historical records and poetical fragments of the earliest ages, and added much of his own. He built up a unique system of social and political economy, which exists and is all-powerful at the present day. Though his system is more a philosophy than a religion, yet he incorporated into it ancestral worship, which he found prevalent and influential among the people. The principle of the unity of the family, living and dead, became in his hands the test of personal goodness and piety, the basis of social order, and the safeguard of the State. Death is but

the passage into another life ; a person dying is said to "salute the age," "ascend the sky," &c. The rich have in their houses a chamber, or domestic sanctuary, like the Lararium of Etruria and Rome, and the Egyptian tomb-chapel, dedicated to their forefathers. Tablets representing the deceased, and inscribed with their names, are here carefully preserved ; and at stated seasons prostrations and ceremonies are performed before them according to the "Book of Rites." All the Chinese worship, from time to time, at the tombs of their parents. The worship of the dead may be said to be the established and universal religion of the great Chinese Empire, with its four hundred millions of people. No principle, no law, no custom, no religion, is so potent, so influential among all classes throughout that vast Empire, as this ancestral worship. It binds society together, from the Emperor downwards, and unites the living with the dead into one family—the Celestial Empire. They grow up under its influence, are familiar with its celebrations, and hold it with the greatest tenacity to latest age. He who fails in duly reverencing and worshipping his dead ancestors is regarded as destitute of all religion and all morality.*

* A TAOIST HELL IN CHINA.—According to Taoist and Buddhist theology there are sixteen hells, the horrors of which are vividly portrayed in the Temple of Yen Wang, the Ruler of Hades. This temple stands in the west portion of the city. Here the lovers of the grotesque and the horrible may have their tastes fully gratified, and the superstitious their fears abundantly confirmed. At the east end of the south corridor, the lesson of transmigration is taught by means of a large painting on the wall of the wheel of life. Streams of men, women, and children are entering on the one side and departing on the other as horses, mules, bullocks, birds, fishes, &c., according to their deserts. Close by is another picture representing these people as drinking of a stream which will deprive them of all memory of their present lives in their future existence. At the opposite end of the same corridor is a painting of the city of Yen Wang, from the closed gates of which some restless spirits are being driven with fire and shot. But here, as also in the picture in the west corridor, showing the faithful crossing the bridge leading to the land of blessedness (while some less fortunate beings are being swept away by the flood beneath, bitten and tormented the while by dragons and other monsters), no attempt is made to describe the rewards of heaven, while man's utmost ingenuity is strained to delineate the pains of hell. Here is Yen Wang himself, of gigantic stature and forbidding countenance, trying some newly-arrived spirits, who kneel submissively before him. Unfilial sons and daughters are warned of their fate by figures of hideous devils, who are grinding like-minded persons in a mortar. Dealers in short weights are punished by being swung from high poles by means of hooks fastened in their backs. Adulterers are clinging to iron tubes filled with fire, while devils with pitchforks stand on guard. Liars are having the tips of their tongues cut off. Murderers are being thrown on to the "mountain of knives,"

SECTION X.—THE AMERICAN INDIANS.*

The historical argument has received an accession of strength and general confirmation, from the discoveries recently made among the aborigines of America. This formerly numerous family, occupying the whole of North and South America, has been proved by language, form and feature, religion, and funeral rites, to belong to the great Turanian race. Their general characteristics are identical with the oldest races of cave-dwellers, whose skulls have been found in European caves. Their religious ideas are identical with those held by the peoples of Northern Asia and Ancient China, and the primitive faiths of the old world. They embrace the elements of a Supreme Creator-Spirit, good and evil, a fallen human race, a first mother, who is the mother of a Saviour, and a future life. There is no trace of the origin of these ideas in any other source than historical fact and primitive monotheism. It is impossible to trace them back to mere worship of the elements, or fetishism. They are the remnants of a higher and purer faith. The American Indian race must have diverged from the general mass of humanity at a period so early, that the peculiar features of the Hebrew and Aryan religions had not yet developed themselves out of the primitive and patriarchal faith ; so that the origin of the American religions lies in the antediluvian or early post-diluvian times.

The American tribes universally hold the faith of a life after death, and separate existence of the soul. When questioned as to the nature and properties of the disembodied spirit, they, like ourselves, were unable to give any definite answer ; and compared it to a shade, or ghost of the body, to a breath, air, or mist, or to the appearance of a bird—all,

while other criminals are shivering half-naked among the "mountains of ice." Others, again, are being sawn asunder, boiled in oil, disembowelled, or otherwise maltreated, and, to make the warning more emphatic, each punishment is twice represented, first painted on the wall behind, and then depicted in front by clay figures.—*Baptist Missionary Herald*.

* The information under this head is derived mainly from Sir W. Dawson, of Canada.

however, ancient and familiar representations among the nations of the old world. The soul on its departure is believed to make its way to the happy land—the happy hunting ground of the setting sun—and the path thither was provided with accessories similar to those with which ancient mythologies have rendered us familiar. Some believed that the soul followed the simple pathway of the stars to the happy plains of the West, where were beautiful forests and delicious fruits. Others believed in a long and dangerous journey, or in a river of death whose ferryman used a stone canoe, or which was crossed by a narrow and slippery bridge. This creed is held in one modification or another by all the American tribes, and expresses the fundamental ideas of their religion. There is a distinct recognition of the immortality of the soul. The belief in future happiness is not a shadowy imagination, but a firm and practical conviction. The early Jesuit missionaries record with wonder the stoicism and stern joy with which the savage met death, and his certain assurance of a blessed hereafter. Thus we see that the religious ideas of the American Indians are in full accord with the oldest religions, as shadowed forth in the ancient records and traditions of ancient Egypt, Chaldea, Palestine, and the Indo-European nations, and with the records embodied in the book of Genesis.

SECTION XI.—CENTRAL AFRICA.

Africa, too, contributes its testimony to the general belief in God and the life to come. In Central Africa, where at the present time densest darkness reigns, the casual observer might conclude there was no idea of God or a future world, yet the closer acquaintance made by explorers and missionaries has revealed the fact that belief in the fundamental truths of the old religions has survived through all the ages. "They may have no temples, no altars, no sacred groves, but there is a power to which deference is paid, and before which the natives tremble. At the door of the hut of certain tribes there is a miniature hut, in which it is believed the disembodied spirits of their ancestors dwell,

whose favour they seek, and whose protection they crave. The tribes along the Zambesi have a distinct idea of a Supreme Being, Maker and Governor of all things. Retribution shines forth in the belief of the Waguha—that at death they go into the Land of the Sunset, there to be judged by a great Being, with whom they will live if approved, and from whose presence they will be cast out if condemned. A recent traveller met six men-slaves singing merrily. ‘Why so merry?’ said he. ‘Because,’ replied they, ‘we rejoice at the thought of coming back after death, and haunting and killing those who have sold us.’ It seems not a little remarkable that, notwithstanding all the wars, oppression, and wrongs of Africa, such beliefs, in its very centre, should have survived all through the long dark ages.”—*Ninety-third Baptist Missionary Report*.

CHAPTER II.

THE TESTIMONY OF ARCHÆOLOGY.

“ He being dead yet speaketh.”

SECTION I.—BURIAL RITES AND TOMBS.*

The labours and discoveries of scientific archæologists among the burying places of the ancient nations, have thrown a remarkable light on the life they lived in the present world, and their views of that which is to come. The graves have been opened, and from out an unknown antiquity the dead have spoken, giving startling accounts of their daily personal and family life, and their hopes and ideas of the life hereafter. We now know how clear and strong was their belief in a future life, and how tenaciously they clung to it even in death. These discoveries may well be adduced as a separate and distinct argument for immortality.

The Departure of the Soul.—It was usual for the dying man, if the head of a family, to chant in advance his funeral song, giving parting advice to his children and sorrowing friends; as in that wonderful death song of Jacob recorded in Genesis.† The dying man having finished, presents were given him by the members of his family, and the relatives took their last farewell, wishing him a happy journey, and consoling him with the hope of the joys at its termination. After death the funeral feast gave the soul its passport for its long journey. In the simple rites and offerings by which they hoped to promote the welfare of the disembodied spirit, and the care they took of the body, the survivors declared their faith in the immortality of their deceased friend.‡

* Information in this section mainly obtained from Sir W. Dawson, Dr. Macmillan, Poole, and others.

† Genesis xlix.

‡ Sir W. Dawson.

The Habitation.—"How vivid were the conceptions of the Egyptians, for instance, concerning that future world. They believed this life but an episode of an eternal existence. Death to them was the real life, only evil spirits being spoken of as dead. The coffin was called 'the chest of the living.' But to the ancient Egyptian the immortal part, even after death, was in some mysterious way dependent for its contented existence upon the preservation of the body, hence the importance of embalming—the taking care to keep the body as life-like as possible, and secure from harm during the long period of the soul's probation."* The tomb generally assumed the form of the house. The belief was that the soul still needed a habitation as well as the body, and if it did not always dwell in this house, it yet visited it from time to time. The "house-tomb" is world-wide in its extension. It is seen in the lodge of the Western Indian; in the winter house of the Esquimaux, closed up and converted into a sepulchre; in the gallery graves, dolmens, cromlechs, and chambered recesses of Europe; in the rock-cut tombs of the East; and the chamber-tombs of Peru. The tumulus, a modification of the house-tomb, is found in every style, in every country, from the little grave mounds of the country churchyard, or of an ordinary Indian burial place, to the ossuaries of the Hurons, the huge mound of the Ohio, the barrows of Europe and Asia, and the pyramids of Egypt which are but great stone tumuli—the tombs of kings. These all point to a house where the body may repose, and the spirit of the deceased may visit and enjoy rest and comfort; a house corresponding in some respects to that occupied by him while living in this world.

The tomb was a great institution with the ancients. As soon as the Egyptian entered upon the responsibilities of life, he began to prepare his tomb. On its walls he depicted the chief incidents of his personal and family life in this world, and his successors portrayed his chief employments in the spirit world. The hills around Memphis, the capital of oldest Egypt, are honeycombed for miles with these rock-cut tombs. "Along the margin of the desert stretches the vast necropolis,

* *Century Magazine*, January, 1882.

with a hidden population of statues, sentinelled by those stupendous royal tombs, the pyramids." But perhaps the finest and most perfect specimens are to be found in the Italian hills—the rock-cut tombs of the ancient Etruscans. "These are found all over Central Italy, wherever there are deep valleys bounded by low cliffs. They are modelled after the pattern of the house, having usually two chambers, an outer and an inner one. The outer was the place of meeting between the living and the dead, the surviving friends feasted there during their annual visit to the tomb, while the dead were laid in the inner chamber, in the midst of familiar objects. Here everything was designed to keep up the notion that the dead were still living and visited their own houses. The roof of the chamber was carved in imitation of the roof-tree, the rafters, and even the tiles of the house. The rock around was hewn into couches, with cushions and footstools like those on which they reposed when living. And as the ordinary habitation contained the family—the grandparents, the parents, the children, with their husbands, wives, and children, living under the same roof—so the Etruscan tombs were all family abodes, the dead of a whole generation being deposited in the same inner chamber."*

Dr. Thomson ("The Land and the Book") mentions that house-tombs cut in the rocks abound near ancient Sidon, and are found in Petra and Judæa. In China, at the present day, the graves are not deep, but consist mainly of conical mounds, tumuli, ranging from two to ten feet above the level of the ground, and in the case of kings, to forty or fifty feet. They are all ranged in family groups.

Food and Furniture.—The dead were supposed to have the same wants as the living, and therefore ample provision was made for them. They believed that spirits could make use of the spiritual ideals, or essences of the material things around them, just as their bodies in life could make use of their actual substances. "The Egyptians, believing that whilst the soul traversed the under world it visited and occupied the tombs, fitted up the sepulchral chamber and supplied it with viands and many other things, deemed necessary

* Dr. Macmillan.

for the comfort of the soul. It thus became the receptacle of many articles of home and personal use—vases for unguents, the instruments for the stibium, with which the eyes were painted ; changes of raiment, linen for all uses, vessels for food and drink ; tables, chairs, stools, and head-rests ; spoons and viands placed for the feast ; amulets, in precious substances or in porcelain ; costly ornaments for women, playthings of children, games of men, and the implements of their sports and handicrafts, and the domestic utensils of the house mother." All these have been rifled from the tomb, and are now treasured up in the British and other museums.

In the same way the ancient Etruscan tombs were supplied with all things thought necessary for the comfort of the departed spirit. On the floors were the wine jars, the vases and utensils consecrated by long use ; and on the various projections were suspended the mirrors, arms, and golden ornaments that were most prized. And such relics are found in barrows and burying places of all primitive nations. Through them the dead yet speak, out of a hoary antiquity, of the personal and social life, manners, and customs of that strange old world.

The same beliefs as to the wants and comfort of the departed spirit obtain in many lands at the present day. In China, food and even clothes are presented at the grave periodically. Devotion is expressed by the burning of incense, libations of wine, and the burning, *i.e.*, etherialising, of paper models of horses, sedans, carriages, silver currency, and articles of general use in daily life, for the use and benefit of departed spirits in the other world.* Banquets are

* A singular illustration of this is furnished by an account of a Chinese funeral in 1888 :—"No more curious funeral has ever been seen in New York than that of Li Yu Doo, a Chinese general who led his countrymen in the rebellion of 1861. He was one of the richest Chinamen in that country, and owned large amounts of property in New York, Boston, and Philadelphia. Nine days were occupied in preparing for the funeral. One thousand Celestials followed the body of the former general to the grave. The deceased was dressed in the robes of a mandarin of the dynasty of Ming. His queue was wound round the top of his head, filled with gold pieces. Gold was put in his hand and Chinese paper money in his coffin. The casket containing his body was also surrounded by various articles of food for use on his way to the other world. The money was for the purpose of paying the expenses of his journey. The funeral throughout was conducted with all the ceremony of Pagan pomp, and exactly in the same fashion as if it had taken place in China."

held, and pathetic addresses delivered in honour of the dead. These offerings are made sincerely and devoutly by some, and by others selfishly, to avoid the consequences of the displeasure of an angry parent, now in a much better position to lodge complaints in the supreme celestial courts, against undutiful heirs on earth. And these views are shared by the kindred people of Japan. Lady Brassey, in her "*Sunbeam*," says:—"To-day being the Japanese New Year's Day, all the little shrines in the houses and along the road were prettily decorated, and had offerings of rice, saki, and fruit deposited upon them. The spirits of the departed are supposed to come down and partake, not of the things themselves, but of the subtle invisible essence that rises from them."—p. 355.

The idea that the soul needed in the spirit-world the food, arms, implements, and ornaments which had been required in the present life, is beautifully expressed in Bryant's song of the Indian maid to her departed hero—

'Twas I the broidered mocsen made
That shod thee for that distant land ;
'Twas I thy bow and arrow laid
Beside thy still cold hand.

* * * *

With wampum belts I crossed thy breast,
And wrapped thee in the bison's hide ;
And laid the food that pleased thee best
In plenty by thy side ;
And decked thee bravely as became
A warrior of illustrious name.

Thou'rt happy now, for thou hast passed
The long dark journey of the grave ;
And in the Land of Light at last,
Hast joined the good and brave.*

Sociality.—"The ancients seem to have dreaded the solitude of the grave as much as moderns do, and the more so that they attached such reality to it. The servants and family who had attended them in life, they would need quite as much in the hereafter. But as far back as we can go, we

* W. C. Bryant.

find men did not seek to provide society for the dead by the cruel and bloody immolations practised by some savage tribes to-day. Art was called in to their aid, depicting in brilliant relief on the walls of the Egyptian tomb servants and tradespeople in the routine and ardour of work. In the midst of his family, engaged in pleasant games, or diverted by the graceful dance, the all-important dead person continually reappears, towering in colossal proportions above his pigmy attendants.* The walls of Etruscan tombs were likewise painted with frescoes representing scenes of festivity, in which eating and drinking, music and dancing, played a prominent part. This ideal sociality led to a fearful realism in after ages. To provide suitable attendants and companions, prisoners, slaves, servants, and wives even, were slain upon the tomb of the departed. Hence the suttee of India, now abolished, and many cruel funeral rites of savage tribes.

Among the ancient Scythians and other nations, it was common to bury the warrior in his armour with his weapons by his side. The war horse was slain to bear his master on his long journey. And among the northern nations the dog was obliged to accompany his master to the land of death. The bodies of dogs often formed part of the funeral feast, and it was believed that the spirits of these sagacious animals could guide the souls of the departed to their final abode. The Greenlanders place the head of a dog in the tomb of a child, believing that as the dog can always find its way home, it can show the helpless infant the way to the country of souls. Skulls of dogs have been found in ancient burial mounds of the stone age, and in prehistoric tumuli, in countries so far apart as Ireland and Peru.

"This whole world of sense and sight was to these ancients but a shadow cast by a more enduring world beyond, and the dead had passed beyond the shadow into the realities. The bread and wine of mortals cheered and nourished, in a far higher sense, their immortal spirits; in their mirrors they could see fairer reflections than their bodily eyes ever beheld; their golden ornaments bedecked more perfect forms, and the song and the feast and the dance imparted to them a higher

* *The Century.*

happiness than any earthly festivity ever yielded. Their heaven was the counterpart of their life in this world, only higher and more lasting, just as their tomb was the counterpart of their dwelling when living, only erected in a manner more durable and costly. The tomb was regarded by them as a more permanent tent and resting-place, in the great migration of humanity from this world to the next. So that the heraldic painting of the journey of a soul on the wall of the tomb at Veii, in Italy, is but a hieroglyph of what the form and contents of the tomb, themselves more clearly proclaimed."—Dr. Macmillan.

Sepulchral Rites.—The most ancient tombs in Egypt were furnished with chapels, which were regarded as the most important part of the tomb. "The tomb is the only antiquity of most ancient Egypt. From the first to the eleventh dynasty there is scarcely a trace of a temple to be found." Their tombs were their temples. Over the entrance was inscribed a prayer for a good funeral, a happy journey to the other world, and liberal funeral offerings. The chapel was the centre of family interest, and was devoted to family meetings, festivals, and worship. Statues in wood or stone were placed in niches representing the dead, and embodied in some mysterious way their *doubles*. And in the chapel, open to the passers-by, prayers were offered and banquets held by friends in honour of the dead, under the belief that the departed spirits were present and took part in them. In like manner the tombs of the Etruscans were their temples—the sacred places where they came to perform the rites of their religion, which consisted in feasting with, and worshipping the spirits of their beloved dead, and making offerings to them. And by this striking link of the cultus of the dead, the ancient Etruscans are connected with the present inhabitants of northern countries—the Finns, Laplanders, Mongols, &c., who have no temples or places of special honour for their idols, but assemble once a year or oftener, at the grave of their ancestors to worship the dead.*

The root idea of these rites is the *unity of the family*,

* Is this the original expression of the human desire, so long prevalent, to have burial places connected with places of worship?

living and dead. The survivors met in the tomb to feast and worship with the dead as *one family*, and thus maintain its unity and completeness in both worlds. The dead still lived ; and though death might intervene and remove some of the members from sight, yet it could not break up and destroy the family circle. This deep-rooted instinct of human nature manifested itself, as we have just seen, in the house tombs of the Egyptians and Etruscans, and among all the ancient nations. A vivid exemplification of it is furnished among the Chinese of the present day. They believe that the duties of a living child to a parent are as binding after death as before. The dead parent is obeyed and loved and revered as when living. The dead hand has as much power as the living, and often a great deal more.

And this beautiful instinct of human nature,—the *oneness of the family, living and dead*, that led the families of the Old World to meet in the tombs for fellowship and worship, has been enshrined in some of our finest poetry. Wordsworth has given voice to it in his touching ballad, “We Are Seven.”

“ Sisters and brothers, little maid,
How many may you be ? ”
“ How many ? Seven in all,” she said,
And wondering looked at me.

“ And where are they ? I pray you tell.”
She answered, “ Seven are we ;
And two of us at Conway dwell,
And two are gone to sea.

“ Two of us in the churchyard lie,
My sister and my brother,
And in the churchyard cottage I
Dwell near them, with my mother.”

“ How many are you, then,” said I,
“ If they two are in heaven ? ”
The little maiden did reply,
“ O master ! *We are seven.*”

And the same feeling is finely expressed by Charles Wesley in the Christian hymn—

Let saints below in concert sing
With those to glory gone ;
For all the servants of our King,
In heaven and earth, are one.

One family we dwell in Him ;
One church above, beneath ;
Though now divided by the stream,
The narrow stream of death.

One army of the living God,
At his command we bow ;
Part of the host have crossed the flood,
And part are crossing now.

Even now, by faith, we join our hands
With those who went before ;
And greet the blood-besprinkled bands
On the eternal shore.

This general similarity of the funeral rites and modes of burial of all nations, and all times, from the most remote antiquity till now, is very striking, and seems to indicate a common origin. One class of ideas has given birth to them all. They all embody and express belief in a life after death, the separate conscious existence of the soul, and that the care of the body had a close connection with the soul's welfare in the Hereafter. We think it is clear also that they point, especially in the case of the Egyptians, to a belief in a resurrection—a re-occupation of the body. "In early customs and mythology," says Poole, "the Aryan and Egyptian doctrines (if once common, had long been separated) meet and mingle. The sepulchral rites in their material form present the strongest and most startling example of this." "The vast and numerous monuments," says Isaac Taylor, "that constitute the tombs of the Turanian race can always be recognised ; they exhibit a remarkable and most significant unity of design and purpose. These tombs are all developments of one hereditary type ; they are all the expression of one hereditary belief ; and they all serve the purpose of one great hereditary cultus. The type on which they are modelled is the house. The belief which they express is the fundamental truth which has been the great contribution of the Turanian

race to the religious thought of the world, the belief in the deathlessness of souls. The cultus which they serve is the worship of the spirits of ancestors, which is the Turanian religion."

SECTION II.—THE ORIGIN OF BELIEF IN A FUTURE LIFE.

Does not this remarkable similarity of funeral rites and customs of all nations, and the no less remarkable unanimity of sentiment which has given birth to them, show that the belief in a life to come is an original and universal instinct of humanity,—“a God-given feature of our spiritual nature, yearning after a lost immortality, and clinging to the hope of a better being in a future state? And is it not, after all, inseparable from a belief in a God whose children we are, and who can transfer us from this lower sphere to better mansions in His heavenly home?”*

The whole history of religion shows that the idea of a Supreme power involves belief in the immortality of man. Out of this sublime idea of God springs, as a necessary correlative, the idea of a spirit world. Belief in God and a future life is not the product of evolution, or the result of long and patient quest after truth through the ages, or of any process of elimination from crude and gross mythologies. The processes here are not from the lower to the higher, from a rude embryotic idea to a perfect development; but, on the contrary, what is most ancient is most clear and most perfect. The nearer we get to the origin of the human race, the more simple and sublime we find men's views of God and a life to come. The stream is purest at its fountain head; it is in its downward progress that it becomes polluted by human additions. The light is clear in the morning of the world, but becomes obscured by earthly exhalations. The most ancient Egyptians had a very exalted idea of God. “They conceived of Him as the Renewer and the Mighty, because He who was the Renewer was the Strong, the Indestructible, the Being who defied death and lived for evermore.”† His

* Sir W. Dawson.

† Dr. A. M. Fairbairn.

relation to His creatures as the Father, Creator, Preserver, and Governor of the world was clearly conceived and sublimely expressed. They seem "to have grasped the idea of law and order as a characteristic method of the Divine government. He who alone is truly the Living One, is adored as living in the truth and in justice, considered as the unchangeable Rule of Right in the moral world, and of order in the physical creation."*

In like manner their convictions of a life to come, and of judgment, rewards and punishments, were clear and strong.

In the domain of religion, where there is so much scope for the imagination and the emotional part of human nature, the processes of evolution are especially liable to work in the direction of degradation. The history of all religions testifies to the constancy and uniformity of this tendency, which may be regarded as a law. In youth, full of life and energy, parasites growing up in and around them have marred their beauty and eaten out their vitality, so that in old age they are decrepit and hide-bound. The religions of Zoroaster, Buddha, and Mohammed are notable instances. The cruel customs of Hinduism—Suttee, infant marriages, and the non-marriage of widows—are of mediæval growth, and have no place in the ancient Vedas.† The Old Testament bears testimony to the constant "down grade" tendency of Judaism; the present state of the Greek and Roman Churches indicates how far they have departed from the New Testament original; and the Lutheranism of to-day shows how rapidly a noble religious movement may die down and become effete in a brief period.

A religion reaching back to the most remote antiquity, like that of Egypt, must have undergone many changes of a downward tendency, and this tendency can be distinctly traced in its long life. The Egyptians delighted in symbolism. "They thought in pictures." Things unseen and spiritual they represented by things seen and sensuous. The attributes of God were symbolised by familiar living things—the bull representing power, and the hawk keen, ubiquitous

* M. Renouf.

† Sir W. Hunter and Duke of Argyll.

vision, &c. And by the operation of another law of human nature, the symbols of sacred things themselves become sacred ; and the media of worship become, in due time, the objects of worship. The Roman Catholic sacrifice of the Mass is a striking instance of this. Hence, the animal worship of the Egyptians, and the worship of the elementary forces of nature and the heavenly bodies of other lands. Manetho tells us, animal worship was introduced by the second king of the second dynasty. Beginning with three, the number grew, until these symbols of the Divine became a mighty multitude of animal gods, and the great Divine idea that lay at the heart of the Egyptian religion became utterly depraved by animal worship ; and, as men become like their gods—the Egyptians having degraded God to the level of the animals, soon became themselves degraded to the same level.

The same downward progress is seen in the treatment of the dead. "The most ancient tombs," says Poole, "were most scantily furnished"—a clear proof that the earliest faith in a future life was the purest ; but the fancies and follies of succeeding generations corrupted and depraved it. The earlier re-unions of the family in the tomb-chapel for the purpose of feasting and worshipping *with* the dead, led by easy stages to the worship *of* the dead. Praying *with* them glided into prayer *for* them, and soon degenerated into praying *to* them. Regarding them as still living, meeting with them, and feasting with them, led to consulting them on personal and family affairs—hence necromancy, which became so widespread in after ages. Out of all this sprang an elaborate tomb ritual, and a numerous body of priests—Choachytes—to perform the tomb services. The priests eventually obtained a vested interest in these sepulchral rites, which could be bought and sold, as masses are contracted for in Catholic countries, and transmitted by will to their children.* This became a lucrative source of income to the priests, who became rich and powerful ; and the grand doctrine of a future life became degraded into an engine of extortion and oppression, like the invention of Purgatory in a subsequent age. History repeats itself. Thus we see how the religious

* Many such contracts and bequests exist.

element in man sunk into a mere superstition, and religion degenerated into a system of ritualistic observances, gross idolatry, necromancy, divination, and magic. What M. Renouf says of the Egyptian religion may, *mutatis mutandis*, be said of all:—"It is incontestably true that the sublimest portions of the Egyptian religion are not the comparatively late result of a process of development or elimination from the grosser. The sublimer portions are demonstrably ancient, and the last stage of the Egyptian religion—that known to the Greek and Roman writers—was by far the grossest and most corrupt."

The result of all this historical evidence may be thus summed-up. As far back as man can be traced, or anything known of him, we find him founding families and nations, possessed of clear and sublime conceptions of God, and of justice, order, and moral government; of a strong practical conviction of a life to come, and of rewards and punishments. These two ideas,—God and a future life, seem to be inseparably connected, and interwoven into the very texture of man's nature.

We find also a wonderful unanimity of sentiment among the prehistoric nations on these great truths. Differing widely in many things, they yet all agree in the belief of a God, and a life to come in some form or other. And the unbroken continuity of this belief is as remarkable as its universality. It has survived all the mighty changes the human race has experienced all through its history. All nations, always and everywhere, all through the ages have clung to this faith. Surely the most sublime spectacle in the world is this—the whole race of man refusing to believe, notwithstanding all the ravages of death, that death ends all; but as with one voice, from the very mouth of the grave, asserting their continued existence, and that death is not the Lord of life, but "*mors janua vitæ*," the gateway through which men pass into a more complete life. The "records of the past," burial rites and customs, religious institutions, the doctrines of the great teachers of mankind, and the hopes and fears of men, are alike unanimous and emphatic on this point. Reason triumphs over sense, and "this is nowhere so vividly seen as when man stands throughout all the centuries of his

history, daring in the face of death, to believe in his own immortality."* The epitaph on the tombstone of Foxe, the martyrologist, embodies a deep truth that finds an echo in the human heart. "*Vita vitæ mortalīs est spes vitæ immortalis.*" "The life of the mortal life is the hope of the life that is immortal." Has all the world through all the generations been hugging a delusion, believing a lie? Whence then came these ideas and beliefs, and this universal consent? And how is it that what is most ancient is most clear and strong? And how is it that these convictions are so deeply rooted in human nature that all the chances and changes, the sins and sorrows, of the race have not been able to eradicate or efface them? Are we not justified in regarding this faith as an essential attribute of human nature, ever springing up, irrepressible, immortal? "Surely," says Poole, speaking of the ancient faith of the Egyptians, "it must be the survival of an ancient belief that flowed in the veins of the race"! And are we not further justified in regarding the idea of God, and of a future life and retribution, as inseparably connected, and as having a common origin, either an original intuition, a God-given instinct in man, or a primeval revelation of God to His creatures, or both together; the one being the complement and correlate of the other?

* Dr. A. M. Fairbairn.

CHAPTER III.

THE TESTIMONY OF THE OLD TESTAMENT TO A FUTURE LIFE.

● “In Thy light shall we see light.”—Ps. XXXVI. 9.

SECTION I.—PLACE AND DESIGN OF THE MOSAIC ECONOMY.

We have seen that the History and Archæology of the ancient nations establish the universality of the belief in a life to come. We have seen also that the wondrous strength of conviction with which that faith was held, and its essential sameness among all peoples and in all ages, lead up to the conclusion that it must have had its source in an original intuition in human nature, or in a primitive Divine revelation, or both conjoined. We now proceed to surer ground. For though history, art, burial rites and customs, expressing and interpreting human desires and necessities, aspirations and experiences, may go a long way to show the high probability of a future life, they cannot establish its absolute certainty. That is the high prerogative of the sacred Scriptures. The faith of the world in a life to come rests on the strongest of all foundations, the *sure word of God*.

A true knowledge of God is found among the pious patriarchs and peoples of the highest antiquity, and, unless we absurdly suppose that those simple and unlearned fathers were speculative philosophers and profound thinkers, we must believe that God, as declared, revealed Himself from time to time, in a supernatural manner, to the men of the old world. This knowledge would be transmitted from father to son.

But in a few centuries after the Flood the true religion had well-nigh degenerated into superstition and idolatry. That the knowledge and worship of God might not be entirely lost, God revealed Himself to Abraham, an illustrious Chaldean, and appointed him, with his descendants Isaac and Jacob, to the important trust of preserving this invaluable treasure, and imparting it to all the nations of the earth.

Moses reformed and re-promulgated the Hebrew religion, giving it a new body and expression. He was born B.C. 1500, in Egypt, towards the end of the 18th Dynasty, and was brought up in Pharaoh's family, being educated in all the wisdom of the Egyptians. He was chosen of God to be Leader, Prophet, and Law-giver of the chosen people. By him God delivered them from Egypt, communicated to them a better knowledge of Himself as the one eternal, holy, just, and good God—a God of wisdom and order, as well as of purity and truth—and by him also He gave them a politico-religious constitution for their government and worship. The Mosaic laws and institutions have a resemblance on their ceremonial side to those of Egypt, and yet are so different in other respects, that they may justly be regarded as a new creation. The Egyptian moral code was perhaps as lofty as that of Moses, but he places moral obligation on an entirely new basis, and provides it with new motive power, viz., the *love of God and man*, "of which no trace is found in the domain of Egyptian morals."* Nowhere is the independence and originality of Moses so clear as in dealing with funeral rites and customs. He had seen a noble religion, embodying the grand idea of a future life and retribution, which was to the Egyptians the religious basis of morals, degraded into a base superstition and mercenary sepulchral ceremonies. These, the most popular elements of the Egyptian religion, had utterly failed as a motive power. He therefore carries the Hebrews clear away from them all, and gives no instructions respecting burial rites and customs, or the form of the tomb, the all-important things among the Egyptians.

It has been asserted that there are but few references to a future life in the Old Testament, especially in the earlier

* Poole.

books, and some have even gone so far as to deny that it is taught in them at all. This is a huge mistake. If true, it would be the most astounding thing in the world, seeing that the Hebrews, and Moses himself, the great prophet of the Jewish religion, were so long in Egypt, where the doctrine of a life to come was the prominent and popular element of religion, and with which they could not fail to be well acquainted. But it is not true. All through the Old Testament there are abundant references to a future state, and rewards and punishments, which, like golden threads underlying the whole web of Jewish history, ever and again come to the surface. And this is true even of the first five books, commonly called the Pentateuch, which are generally admitted to have been written by Moses. It is true this doctrine does not occupy a prominent place in the Mosaic system, for which very good and sufficient reasons may be assigned. There are certain grand fundamental doctrines that the Scriptures never attempt to prove, but always assume. That there is a God, that man has a soul, that this soul is immortal, that man is responsible, and that there is a future life, are taken for granted throughout the Scriptures. It is not too much to say that the whole system of revealed religion rests upon them. It can hardly be expected, therefore, that Moses would set himself to prove that there is a future life, any more than any other elementary truth of religion—such as the being of a God. Besides, where was the need to teach by revelation what was already well known and universally believed by the Israelites, as their whole history testifies? For Moses to have solemnly set himself to reveal that there was a life to come, which everybody knew and no one disputed, would have been as absurd as to reveal to them that the sun shines.

Again, Moses did not need the sanctions of a future life and retribution to give power and stability to his authority. His Divine mission rested on clear and satisfactory ocular demonstration that could not be gainsaid. The wonders of Egypt, of the Red Sea, and the wilderness, convinced the nation that he was to them the hand and the mouth of God, and to disobey him was to disobey God.

Once more, the Mosaic system neither required nor

admitted future rewards and punishments. This new and unique economy was complete in itself without them. It was as much political as religious, had more to do with the present than the future life, and placed religious duties upon an entirely new and peculiar footing. The Egyptians had worshipped their King as God. The God of Israel was the King of Israel, religious duties were political duties, and political duties were religious duties. Defection from God as the object of worship was defection from their rightful sovereign. To worship another god, or to practise any superstition, was to renounce allegiance to their King. This was high treason, a crime against the State. Whoever was guilty of idolatry, or of inciting others to it, was guilty of rebellion, and punished accordingly. Death was the appropriate punishment of this rebellious idolatry, and the kindred arts—soothsaying, magic, and necromancy. The grand feature in this politico-religious system was *the ever-present God*, dwelling, as it were, visibly among them, making his presence and power felt and seen in guiding and instructing, protecting and delivering, rewarding and punishing them, in a direct, immediate, and sensible manner.

“Future existence was not denied or contradicted, but the presence of God so filled their thoughts that it was overshadowed, and made, as it were, subordinate. To secure His favour here involved it hereafter, and hence was their great aim. That the eternal God was their portion and reward in the present roused in them such a victorious joy, and held out such prospects of earthly blessing, as took away the thought at once of the terror of death and the rewards of the life to come. They firmly believed, indeed, in a future life; it had come down to them from Abraham as an article of their creed. But, for the time, it was hidden in the splendid vision of their adoption by Jehovah as His people, and only gradually shone out in its due importance when that glory had faded, as the stars appear only when the world grows dark.”—Dr. C. Geikie. The religion of Egypt in its decadence was mainly concerned with *Death*. Jehovah would show, through Moses, that His religion was mainly concerned with *Life*.

In this Theocracy, God governed the people, not by

unseen, spiritual, and far-off sanctions, but by—what was far more consonant with the nature and design of the system—*present* rewards and punishments of a material and striking kind. It seems to have been the Divine intention in the Mosaic Economy not to teach a system of theology, or a purely spiritual religion, but to teach the Hebrews, and the world through them, the nature of sin, of holiness, and retribution, by an elaborate system of laws and ritual, accompanied by temporal rewards and punishments—using material and temporal things to lead up to, and explain, things spiritual and eternal.

As various institutions of the Mosaic system were preparatory to something better,—types and shadows of good things to come, may we not fairly regard its entire polity, including rewards and penalties, as adumbrating that higher spiritual economy, with its administration, where God is all in all? Origen long ago suggested that a “higher meaning lay, as it were, in germ, in the rewards and penalties of the law, from which it came forth in completeness in due time.”

In point of fact there are many references to a future state in the Old Testament, and even in the Pentateuch—windows through which views of a higher spiritual life and the far-off country may be obtained. But to us the view has been obscured; and, in not a few instances, the blinds have been drawn, and the view shut out altogether. Spiritual and eternal things are veiled in the types and shadows of a highly ceremonial ritual, and the eye is apt to rest on the present symbol rather than on the far-off thing signified. In transcribing the Scriptures, an error of a word, or even a single letter in some instances, mars the sense. Then, too, the Old Testament has suffered from mistranslation. It should be remembered it was written in Hebrew, which has been for long ages a dead tongue, and there is no Hebrew literature of any moment to throw light upon its terms. Considerable help to a better understanding of it has now been obtained from the study of the cognate languages—Arabic, Syriac, and Ethiopic—and from the researches of scholars and archæologists. Yet it must be obvious, that, with all our translations and revisions, and aids from other languages, the Scriptures can never be so

clear, full, and decisive to us as to those for whom they were originally written. From their literature, especially the Apocrypha and the New Testament, the Jews appear to have obtained a clearer and more definite meaning respecting the "last things" out of the Old Testament than has been possible to us. Still, there are many statements and allusions clear and decisive even to us.

SECTION II.—THE DISTINCTIVE NAME GIVEN TO THE UNSEEN STATE, שְׁאוֹל (SHEOL).

Sheol is the Hebrew state of the dead, and answers exactly to the Greek Hades, the Latin Orcus, and the old Anglo-Saxon Hell. All these are the names given to the world beyond this, where disembodied spirits live, and move, and have their being. Sheol occurs sixty-five times in the Old Testament, and in thirty-one of these it is rendered Hell (in the version of 1611), in thirty-one Grave, and in three Pit. In the Revised Version it is rendered thirty times Sheol, fifteen times Hell, fifteen times Grave, and five times Pit.* In the Greek Version, called the Septuagint, or LXX., it is rendered Hades sixty times. From this it is obvious that much of the obscurity resting on the doctrine of a future life in the Old Testament is mainly owing to mistranslation. Had Sheol been uniformly rendered Hades, or, better still, treated as the proper name of the unseen world, as it might have been in every case, we should have had sixty-five distinct proofs of the belief of the Jews in a future state. The terms hell, grave, and the pit, may, at some former period, have simply indicated the state of the dead, but they have long ceased to have that meaning, and to retain them is misleading. The grave is now nothing more than the receptacle of the dead body, and hell is the distinctive name of the place of punishment. No doubt Sheol, like Hades, is sometimes used as the designation of the prison of lost souls, but, even then, it is better to let it remain Sheol, as the sense in which it is used can be gathered from the connection.

* Where rendered Grave and Pit, Sheol is put in the margin.

Sheol is regarded by some as derived from a word that signifies to ask, seek, demand, because it lays claim unsparingly to all alike. "But the true etymology of the word seems to be that Sheol is put for Sheyol—a cavity, *a hollow, subterranean place*—just as the German *hölle*, hell, is the same originally with *höhle*—a hollow cavern; and the Latin *cælum*, heaven, is from the Greek *Koilos*, a hollow."* It would appear that hell is from the same root as hole and hollow, with, perhaps, the accessory idea to conceal—hide. As with the Greeks, Hades was the god of the nether world, the abode of the *shades*; and with the Anglo-Saxons, Hell, or Hela, was the goddess of death, and had charge of all the dead; so Sheol is the world of spirits. Originally, then, Sheol, Hades, and Hell had the same meaning. As the material heavens, the hemisphere above the earth, was conceived of as a hollow arch, so Sheol, Hades, and Hell were conceived of as a hollow world, or hemisphere under the earth, and these corresponded the one to the other.

It is high as Heaven; what canst thou do?
Deeper than Sheol; what canst thou know?

If I ascend up into Heaven, Thou art there,
If I make my bed in Sheol, behold, Thou art there.

Though they dig into Sheol, thence shall mine hand take them;
And though they climb up to Heaven, thence shall my hand bring them
down.†

Schedule showing how Sheol is used.

		Version	
		1611	1885
Gen. xxxvii. 35	... I will go down to Sheol to my son mourning	...	Grave G.
" xlii. 38	... Bring down my grey hairs with sorrow to Sheol	... G.	G.
" xliv. 29	... " " "	... G.	G.
" " 3 ¹	... " " "	... G.	G.
Num. xvi. 30	... They go down alive into Sheol	... Pit	P.
" " 33	... They and all that appertained to them went down alive into Sheol	P.	P.

* Gesenius. † Job xi. 8; Ps. cxxxix. 8; Amos ix. 2.

		Version	
		1611	1885
Deut. xxxii. 22	... A fire is kindled in mine anger and burneth unto the lowest Sheol...	Hell	P.
1 Sam. ii. 6	... The Lord bringeth down to Sheol...	G.	G.
2 Sam. xxii. 6	... The cords of Sheol were round about me	... H.	Sheol
1 Kings ii. 6	... Let not his hoar head go down to Sheol in peace	... G.	G.
„ ii. 9	... Thou shalt bring his hoar head down to Sheol with blood	... G.	G.
Job vii. 9	... He that goeth down to Sheol shall come up no more	... G.	S.
„ xi. 8	... It is deeper than Sheol, what canst thou know?	... H.	S.
„ xiv. 13	... Oh that Thou wouldst hide me in Sheol	... G.	S.
„ xvii. 13	... I look (hope, wait) for Sheol as mine house	... G.	S.
„ „ 16	... It shall go down to the bars of Sheol	... P.	S.
„ xxi. 13	... In a moment they go down to Sheol	... G.	S.
„ xxiv. 19	... So doth Sheol consume (violently take away) those who have sinned	... G.	S.
„ xxvi. 6	... Sheol is naked before Him	... H.	S.
Ps. vi. 5	... In Sheol who shall give Thee thanks?	... G.	S.
„ ix. 17	... The wicked shall return to Sheol	... H.	S.
„ xvi. 10	... Thou wilt not leave my soul to Sheol	... H.	S.
„ xviii. 5	... The cords of Sheol were round about me	... H.	S.
„ xxx. 3 (Heb. 4)...	Thou hast brought up my soul from Sheol	... G.	S.
„ xxxi. 17 (18)...	Let the wicked be silent in Sheol...	G.	S.
„ xlix. 14 (15)...	They are appointed as a flock for Sheol	... G.	S.
„ „ 14 (15)...	And their beauty shall be for Sheol to consume	... G.	S.
„ „ 15 (16)...	But God will redeem my soul from the power of Sheol	... G.	S.
„ lv. 15 (16)...	Let them go down alive into Sheol...	H.	P.
„ lxxxvi. 13	... Thou hast delivered my soul from the lowest Sheol	... H.	P.
„ lxxxviii. 3 (4)	And my life draweth nigh to Sheol...	G.	S.
„ lxxxix. 48 (49)	That shall deliver his soul from the power of Sheol?	... G.	S.

		Version	
		1611	1885
Ps. cxvi. 3	... And the pains of Sheol gat hold upon me	... H.	S.
„ cxxxix. 8	... If I make my bed in Sheol, behold, Thou art there	... H.	S.
„ cxli. 7	... Our bones are scattered at the mouth of Sheol	... G.	G.
Prov. i. 12	... Let us swallow them up alive as Sheol	... G.	S.
„ v. 5	... Her steps take hold on Sheol	... H.	S.
„ vii. 27	... Her house is the way to Sheol	... H.	S.
„ ix. 18	... Her guests are in the depths of Sheol	... H.	S.
„ xv. 11	... Sheol and Abaddon (Destruction) are before the Lord	... H.	S.
„ „ 24	... That he may depart from Sheol beneath	... H.	S.
„ xxiii. 14	... And shall deliver his soul from Sheol	H.	S.
„ xxvii. 20	... Sheol and Abaddon (Destruction) are never satisfied	... H.	S.
„ xxx. 16	... Sheol and the barren womb say not, enough	... G.	G.
Eccles. ix. 10	... Nor wisdom in Sheol, whither thou goest	... G.	G.
Song of Songs viii. 6	... Jealousy is cruel as Sheol	... G.	G.
Isa. v. 14	... Sheol hath enlarged herself, and opened her mouth without measure	... H.	H.
„ xiv. 9	... Sheol from beneath is moved for thee	... H.	H.
„ „ 11	... Thy pomp is brought down to Sheol	G.	H.
„ „ 15	... Thou shalt be brought down to Sheol, to the uttermost parts of the pit	... H.	H.
„ xxviii. 15	... Ye have said . . . with Sheol we are at agreement	... H.	H.
„ „ 18	... Your agreement with Sheol shall not stand	... H.	H.
„ xxxviii. 10	... I said . . . I shall go into the gates of Sheol	... G.	G.
„ „ 18	... Sheol cannot praise Thee	... G.	G.
„ lvii. 9	... Thou didst debase thyself even unto Sheol	... H.	H.
Ez. xxxi. 15	... In the day when he went down to Sheol	... G.	H.
„ „ 16	... When I cast him down to Sheol, with them that descend into the pit	... H.	H.

		Version	
		1611	1885
Ez. xxxi. 17	... They also went down into Sheol with him	... H.	H.
„ xxxii. 21	... The strong among the mighty shall speak to him out of the midst of Sheol	... H.	H.
„ „ 27	... Who are gone down to Sheol with their weapons of war	... H.	H.
Hos. xiii. 14	... I will ransom them from the power of Sheol	... G.	G.
„ „ 14	... O Sheol, where is thy destruction?...	G.	G.
Amos ix. 2	... Though they dig into Sheol	... H.	H.
Jon. ii. 2	... Out of the belly of Sheol cried I unto God	... H.	H.
Hab. ii. 5	... Wine . . . enlargeth his desires as Sheol	... H.	H.

		Version	1611	1885
H.	Hell		31	15
G.	Grave		31	15
P.	Pit		3	5
S.	Sheol		...	30
			—	—
			65	65

The spirit world is often referred to in terms synonymous with Sheol, with which they are used interchangeably, *e.g.*,

Nether parts of the earth : Ez. xxvi. 20 ; xxxi. 14, 16, 18 ; xxxii. 18, 24.

Lower parts of the earth : Ps. lxiii. 9.

Pit : Job xxxiii. 18, 24, 28, 30 ; Ps. xxviii. 1 ; xxx. 9 ; lxix. 15 ; cxliii. 7 ; Ez. xxxii. 18-31.

SECTION III.—BELIEF IN A FUTURE LIFE THE NATIONAL CREED OF THE ISRAELITES.

Enoch's translation proves the belief that men have souls that live hereafter. In the brief account given of the antediluvian world, the writer furnishes a striking proof of his own, as well as the general, belief of the Jews in a future life. "Enoch walked with God and he was not, for God took him."* That is, took him from this world to a better, as a

* Genesis v. 24.

reward for his piety and righteousness. The writer of the Epistle of the Hebrews explains this more fully, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please Him, for he that cometh to God must believe that *He is, and that He is a rewarder of them that diligently seek him.*"* Here we have testimony of the national creed. Enoch knew God, loved and served Him, as the rewarder of the righteous, and was himself signally rewarded by Him. That brief passage in Genesis comes to us as a beam of light from out the antediluvian darkness, when men were delivered up to practical atheism and profligacy. And the form in which the translation of Enoch is stated, is itself the strongest possible proof that the writer, and those for whom it was written, were already well acquainted with the fact of a future life, and firmly believed in it. Had it been otherwise, he would surely have explained such a wonderful event more fully. He would not have made such a naked and curt statement, that could not be understood without a previous knowledge and belief in a future state.

The phrases "*go to his fathers,*" "*gathered to his fathers,*" "*gathered to his people,*" that so often occur, mean a great deal more than "*to die, and be buried.*" According to the best authorities they mean: At death the soul, severed from the body, departs into the unseen world, and joins the great assembly of ancestors; just as the American Indian says of one who dies, "He will now see his father, and grandfather, and great-grandfather." God said to Abraham, "*Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.*" "*And he gave up the ghost, and died . . . and was gathered to his people,* and his sons buried him in the cave of Machpelah."† "Isaac gave up the ghost, and died, and was gathered to his people, and his sons buried him."‡ And Jacob in Egypt gathered his family together and chanted his wonderful death song, and at its close said:—"I am to be gathered unto my people; bury me with my fathers."

* Hebrews xi. 5, 6. † Genesis xv. 15; xxv. 8, 9, 17. ‡ Genesis xxxv. 29.

. . . . And when he had made an end of charging his sons, he gathered up his feet into the bed and *yielded up the ghost, and was gathered unto his people* and the physicians embalmed Israel. And after "the days of weeping,"—three score and ten, the body was carried to Canaan and buried in Machpelah.* "And Aaron shall be gathered to his people and shall die in Mount Hor."† To Josiah, God said:—"I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace."‡ Here are two distinct gatherings: the gathering of the soul by God, "I will gather thee" to thy fathers—the spirits of the dead; and the gathering of the body to the grave.

Very similar are the phrases "to sleep," "to lie down with the fathers," "to enter into rest," and their meaning is the same. The Lord said unto Moses, "Thou shalt *sleep* with thy fathers."|| Jonathan, a famous Rabbi, paraphrases this passage thus, "Thou shalt lie down in the dust with thy fathers, and thy soul shall be laid up in the treasury of life to come with thy fathers." That to sleep with the fathers is the same as to be gathered to them, is evident from their being used interchangeably. Moses, who was to *sleep* with his fathers, was told to ascend Mount Nebo, and "die in the mount whither thou goest up, and be *gathered unto thy people*; as Aaron, thy brother, died in Mount Hor, and was gathered unto his people, and He buried him, and no man knoweth of his sepulchre unto this day."§ Nathan informs David, "And it shall come to pass when thy days be fulfilled, that thou must *go to be with thy fathers*, that I will set up thy seed after thee." "And David *slept with his fathers*, and was buried in the city of David."¶

Clearly then, all these phrases are identical in meaning, and are expressly distinguished from burial. The patriarchs died, *were gathered to their fathers*; and after that, and quite distinct from it, their bodies were buried. In many cases, "gathered to the fathers" could not possibly be spoken of the body. Abraham was buried in Machpelah, where none

* Genesis xlix. 29-33 and l. 2-13. † Numbers xx. 26. ‡ 2 Kings xxii. 20.

|| Deut. xxxi. 16. § Deut. xxxii. 50, xxxiv. 6; xxxi. 16; Num. xxvii. 13, xxxi. 2.

¶ 1 Chron. xvii. 11; 1 Kings ii. 10.

of his ancestors were laid. Aaron and Moses were buried in lonely, unknown graves, where none of their kindred lay. These words were spoken of the soul, and not of the body, and mean that the soul took its departure and joined the assembly of spirits. Every one of these passages testifies that the continued existence of souls was a well-established and universal belief among the Jews. At death the spirit entered the spirit-world as a matter of course. There is no attempt to teach or explain it as some new thing; it is simply mentioned in the usual formula as a well understood fact that needed no explanation. And their whole history is full of allusions to it. Thus, Moses, who was "gathered to his fathers," appears again with Elijah on the mount of transfiguration.

* *Jewish testimony that Moses believed in a future life.* The writer of the Epistle to the Hebrews says of him, "He chose rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt; for he looked unto the recompense of reward."

Jewish testimony that the patriarchs believed in, and expected, a life to come. The same writer says of them, "These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking a country of their own . . . and desire a better country, that is a heavenly; wherefore God is not ashamed of them, to be called their God: for He hath prepared for them a city."*

Christ sustains the orthodox Jewish belief in the continued existence of the dead, by the title of God, as the God of Abraham, of Isaac, and of Jacob.—In the light of His teaching the full significance of this designation carries with it the fact, that they still consciously lived, worshipped and enjoyed the protection and favour of the ever-living One. Otherwise it has no meaning. "God is not the God of the dead but of the living."†

* Heb. xi. 25, 26, 13-16. † Exodus iii. 16.; Mat. xxii. 29-33.

The stringent laws against necromancy (consulting the dead) furnish a strong proof of the prevalence of the belief in a future life.—The existence of these laws, and notices connected with them, attest the universal belief of the Jews and surrounding nations, that death was not the end of man, but that he lived through and beyond it. That such belief was widespread and deep-rooted is evidenced by the long continuance of necromancy among the Jews, in spite of severe laws, vehement denunciations, and drastic measures.*

Personal testimony—When Jacob is made to believe that “an evil beast has devoured” his son Joseph, he instantly and instinctively exclaimed, “I will go down to Sheol to my son mourning;”† he could not mean he would join Joseph in the grave, for according to his belief he was not in the grave, but in the body of a wild beast. His meaning clearly is, “I shall join my son in the assembly of spirits in another world.”

So David, speaking of his dead child, says, “I shall go to him, but he will not return to me.”‡ What can he mean but that he believed he would join his child in the world to come?

Job, in his affliction, exclaims :—

Lo ! I wait for Sheol, my house.||

For I know that Thou wilt bring me to death,
And to the house appointed (place of assembly) for
all living.

And again,

As the cloud is consumed and vanisheth away,
So he that goeth down to Sheol shall come up no
more.§

To regard Sheol as the grave here is to contradict the doctrine of the resurrection. His meaning is, there is no escape from the spirit land, and so antedating Shakspeare's

Undiscovered country,
From whose bourn no traveller returns.

* Deut. xviii. 9-12; Ex. xxii. 18; Lev. xix. 26, 31; xx. 27; 1 Sam. xxviii. ; Is. viii. 19-22, &c. † Genesis xxxvii. 35. ‡ 2 Samuel xii. 22, 23.

|| Gesenius.

§ Job xvii. 13; xxx. 23; vii. 9.

Job gives a most beautiful description of the spirit world :

Why died I not from the womb ?

For now should I have lien down and been quiet.
I should have slept—then had I been at rest
With kings and counsellors of the earth,
Or with princes that had gold.

There the wicked cease from troubling,
And the weary be at rest.
There the prisoners are at ease together :
They hear not the voice of the task-master :
The small and the great are there,
And the servant is free from his master.*

A state of great distress and death are represented as going down to Sheol.

The cords of Sheol were round about me,
The snares of death came upon me.

The cords of death compassed me,
The pains of Sheol gat hold upon me,
I found trouble and sorrow.

I said . . . I shall go into the gates of Sheol.

Our bones are scattered at the mouth of Sheol,

into which the souls are supposed to have entered.

Here follows a fine description of distress and Sheol :—

My soul is full of troubles,
And my life draweth nigh unto Sheol.
I am counted with them that go down into the pit.
I am as a man that hath no help :
Cast off among the dead,
Like the slain that lie in the grave,
Whom thou rememberest no more :
And they are cut off from Thy hand.
Thou hast laid me in the lowest pit,
In dark places, in the deeps :
Thy wrath lieth hard upon me.
And thou hast afflicted me with all Thy waves.†

Surely no more touching and graphic description of misery can be given.

* Job iii. 11-19.

† Psalm xviii. 5 ; cxvi. 3 ; Is. xxxviii. 10 ; Psalm cxli. 7 ; lxxxviii. 3-7.

On the other hand, it is His high prerogative "to kill, and make alive again," and in His own way and time He delivers and quickens—brings up from death and Sheol.

Thou, who hast showed us great and sore troubles,
Shalt quicken us again ;
And shalt bring us up again from the depths of the earth.

For great is Thy mercy toward me :
Thou hast delivered my soul from the lowest Sheol.

O Lord, Thou hast brought up my soul from Sheol.
Thou hast kept me alive, that I should not go down to the pit.

The Lord killeth and maketh alive :
He bringeth down to Sheol, and bringeth up.

Well might Israel sing

God is unto us a God of deliverances ;
And unto Jehovah, the Lord, belong the issues from death.*

After a most beautiful and touching description of old age and death, the preacher closes with these remarkable words : "And the dust return to the earth as it was, and the spirit return unto God who gave it." These words can mean nothing else than that there is a spirit in man that, at death, returns to the Great Spirit in the spirit world.

The frequent mention of the resurrection proves the general belief in a future life.—"He hath swallowed up death for ever ; and the Lord God will wipe away tears from off all faces." "Thy dead shall live ; my dead bodies shall arise. Awake and sing, ye that dwell in the dust ; for thy dew is as the dew of herbs (or light), and the earth shall cast forth the dead."† Ezekiel gives a graphic description of the valley full of bones, "very many and very dry." And, as he prophesied to them, "bone came to his bone, and sinews and flesh came upon them, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." "Prophecy and say unto them, Thus saith the Lord God, Behold I will open your graves and cause you to come up out of your graves, O my people."‡

* Psalm lxxi. 20 ; lxxxvi. 13 ; xxx. 3 ; lxxviii. 20 ; I Samuel ii. 6.

† Is. xxv. 8 ; xxvi. 19. ‡ Ez. xxxvii. 1-14.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."*

"I will ransom them from the power of Sheol, I will redeem them from death; O death, where are thy plagues? O Sheol, where is thy destruction?"†

Some of these passages, undoubtedly, refer to a restoration of the nation. But the use of such a figure as a resurrection from the dead, shows clearly that the people were familiar with the idea of a future state, where the spirit lived apart from the body, and *might* be joined to it again. "The revival of the dead, in a figurative sense, contains the pledge of it in a literal sense."—*Hengstenberg*.

SECTION IV.—DESCRIPTIONS OF SHEOL AND ITS INHABITANTS.

The woman of Endor who had a familiar spirit.—Whether this woman had such a spirit and could "raise spirits from the vasty deep" or not, it is clear from the narrative that Samuel *did appear* to Saul, and addressed him with these solemn words, "Why hast thou disquieted me to bring me up?" And after uttering scathing words of rebuke, he concludes in these remarkable terms, "To-morrow shalt thou and thy sons be with me;" which actually came to pass. "For the battle went sore against Saul." "And he and his sons were found fallen in Mount Gilboa."‡

Elijah's rapturous flight.—"And it came to pass as they still went on and talked, that behold there appeared a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven."|| And we are told that Elijah and Moses appeared on the mount of transfiguration and talked with Jesus.§

The King of Babylon's entrance into Sheol.—The Lord said unto Isaiah, "Take up this parable against the King of Babylon, and say, How hath the oppressor ceased? Sheol

* Dan. xii. 2. † Hosea xiii. 14. ‡ 1 Sam. xxviii. 15, 19; xxxi. 3-8.

|| 2 Kings ii. 11. § Matt. xvii. 3; Mark ix. 4.

from beneath is moved for thee to meet thee at thy coming ; it stirreth up the dead for thee, even all the chief ones of the earth ; it hath raised up from their thrones the kings of the nations. All they shall answer and say unto thee, Art thou also become weak as we ? Art thou become like unto us ? Thy pomp is brought down to Sheol. . . . Yet thou shalt be brought down to Sheol to the uttermost parts of the earth.”—Is. xiv. 4-17.

A very vivid description is given of the descent of Tyre, and Pharaoh and the Egyptians into the nether regions by Ezekiel.—“When I shall make thee (Tyre) a desolate city, then will I bring thee down with them that descend into the pit, to the people of old time, and will make thee to dwell in the nether parts of the earth, in the places that are desolate of old, with them that go down to the pit.”

“Thus saith the Lord: In the day when he (Pharaoh) went down to Sheol, I caused a mourning. . . . I made the nations to shake at the sound of his fall, when I cast him down to Sheol with them that descend into the pit. His allies also went down with him into Sheol, unto them that be slain with the sword.” “Son of man, wail for the multitude of Egypt, and cast them down, even her and the daughters of the most famous nations, unto the nether parts of the earth, with them that go down into the pit. . . . ‘Go down, and be thou laid with the uncircumcised.’” And as Pharaoh and all his multitude descend into the nether regions, “The strong among the mighty shall speak to him out of the midst of Sheol, with them that help him,” and welcome them to their dreary abode. “They are gone down, they lie still, even the uncircumcised, slain by the sword.” Pharaoh finds plenty of company in Sheol. Great kings and mighty nations are there. “Asshur is there, and all her company . . . in the uttermost parts of the abyss. . . . There is Elam and all her multitude. . . . They have set her a bed in the midst of the slain, with all her multitude . . . and they have borne their shame with them that go down to the pit. . . . There is Meshech, Tubal, and all her multitude. . . . And they shall not lie with the mighty that are fallen of the uncircumcised, who are gone down to Sheol with their weapons of war,

and have laid their swords under their heads, and their iniquities are upon their bones. . . . But thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword.”* This mention of weapons of war reminds us of Virgil’s heroes in the Elysian fields.

These pleasing cares, the heroes felt alive,
For chariots, steeds, and arms in death survive.

“There is Edom, her kings, and all her princes. . . . There be the princes of the north, all of them, and all the Zidonians. . . . They lie uncircumcised with them that are slain by the sword, and bear their shame with them that go down to the pit.” And with grim humour it is added: “Pharaoh shall see them, and shall be comforted over all his multitude,” finding kings as great as himself and nations as mighty as his own, in the world of the dead.†

These may be but poetical representations; but such descriptions would have been impossible, unless prophets and people alike had believed in a world to come. They could neither have been conceived nor understood otherwise.

There is distinct mention of spirits living apart from the body in the spirit world.

The Hebrews, like the Greeks and the ancient nations, regarded spirits separated from the the body as *weak*; shades, manes, ghosts; and designated them by a term רָפָאִים (Rephaim) signifying weak.‡ When the King of Babylon enters Sheol, the dead, (Rephaim) shades rise up to welcome him, and ask in derision, “Art thou also become weak as we?” (Isaiah xiv. 10). They are again referred to as Rephaim—spirits of the dead—twice by Isaiah, xxvi. 14, 19. There is a striking passage in Job xxvi. 5, 6, where they are mentioned:

They that are deceased (Rephaim) tremble
Beneath the waters and the inhabitants thereof.

* Does not this teach degrees of shame and suffering in Sheol?

† Ezekiel xxvi. 19, 20; xxxi. 15-17; xxxii. 18-32.

‡ רָפָאִים Rapha, “Relaxed, languid, feeble, only used in the plural. Rephaim, the *weak*, for shades, manes, dwelling in Hades, whom the Hebrews supposed to be destitute of blood and animal life, and thereby weak and languid like a sick person, but not yet wholly without some faculties of mind, as memory.”—*Gesenius*.

Sheol is naked before Him,
And Abaddon (Destruction) hath no covering.

There seems little doubt that this whole passage refers to the spirit world. The Rephaim tremble, twist with anguish like a woman in travail. In another passage Job speaks of a separate conscious existence :—

Thou destroyest the hope of man,
Thou prevailest for ever against him, and he passeth :
Thou changest his countenance and sendest him away.
His sons come to honour, and he knoweth it not :
And they are brought low, but he perceiveth it not of them.
But his flesh upon him hath pain ;
And his soul within him mourneth.—xiv. 19-22.

A poetical fancy? Still it shows that a separate conscious existence in Sheol was a familiar idea. The Psalmist in his description of the land of the dead refers to these spirits.

Wilt thou show wonders to the dead?
Shall they that are deceased (Rephaim, shades) arise and
praise Thee?
Shall Thy lovingkindness be declared in the grave?
Or Thy faithfulness in Destruction (Abaddon)?
Shall Thy wonders be known in the dark?
And Thy righteousness in the land of forgetfulness?*

The house of the bad woman is the way to Sheol and the Rephaim.

For her house inclineth unto death,
And her paths unto the dead (Rephaim) ;
None that go unto her return again,
Neither do they attain unto the paths of life.

But he knoweth not that the dead (Rephaim) are there,
That her guests are in the depths of Sheol.

The man that wandereth out of the way of understanding,
Shall rest (dwell) in the congregation of the dead (Rephaim).†

These passages, we think, make it clear that the Rephaim, —shades, the spirits of the dead,—were in Sheol, and lived and suffered in the lower division of it, called Abaddon (Destruction).‡

* Psalm lxxviii. 10-12.

† Proverbs ii. 18, 19 ; ix. 18 ; xxi. 16.

‡ Rapha is also the proper name of several persons. One so called appears to be

SECTION V.—SHEOL GRADUALLY DEVELOPS INTO
HEAVEN AND HELL.

STAGE I.—A DISTINCTION BECOMES VISIBLE.

In the patriarchal age, Sheol, like Homer's Hades, was the general gathering place of spirits, apparently without distinction, but in the later literature of the Jews it becomes divided into two states—the abodes of the righteous and the wicked. In this it bears a close analogy to the Hell of the English, the Hades of the Greeks, and the Orcus of the Latins. Our word Hell has undergone considerable modification of meaning. Originally it was the state of the dead. The Anglo-Saxon Hell, or Hela, was the goddess of death, and all who died, good or bad, entered her dominions. But as time went on, the good were represented as going to Heaven to be with God, while the bad remained in Hell, which, being so closely associated with the bad, was looked upon, in process of time, as the opposite of Heaven, and at length became the distinctive name of the place of punishment.

Greek literature shows a similar growth in Hades—originally the under-world where all the dead met. But demi-gods, heroes, and eventually all the good, went to Elysium, to be with the gods; while the others remained in Hades, in the inferior portion of it, which became the proper name of their special abode. Similar progress is seen in the Latin Orcus. Hades and Orcus are often used as equivalent to Tartarus, the lowest place in the infernal regions, where the wicked are punished.

In like manner, Sheol, in the earliest ages, is the under world, where those who die are "gathered to their fathers," "go to their people," without any apparent distinction of character or condition; though possibly the wicked may, like Homer's shades, suffer punishment, though mixing freely with

the founder of the Canaanitish tribe regarded as giants. Have these Rephaim giants any connection with the antediluvian nephelim giants, also, "fallen ones," who added so much to the sin of the world? If so, they may form a link between them and the rebellious Titans of Mythology who were cast down to Tartarus.

the others. This seems to be indicated by Job, who represents some spirits as "trembling with pain" and "mourning." On the other hand, he speaks of it as the gathering-place of all, and looks forward to the time when it will be his own house and place of rest; and under the pressure of present heavy troubles longs to be there, at least for a time.

Oh that Thou would'st hide me in Sheol,
That Thou would'st keep me secret till Thy wrath be past,
That Thou would'st appoint me a set time and remember me.*

This seems clearly to imply that he wished to be hidden in Sheol for a set time, then remembered and brought back when the troubles were past.

In the age of David, 500 years later, and also in the days of the later prophets, Sheol is still the abode of all spirits, but it is seen to have developed into two distinct states or regions.

The way to the higher and happier, the abode of the righteous, comes in sight, while the lower portion distinctly becomes the place of punishment. In Psalm ix., God, who judges the world in righteousness, delivers the righteous "from the gates of death." But

The wicked shall return to (better, be turned into) Sheol,
Even all the nations that forget God.†

This must mean a great deal more than that the wicked die, for all die, both good and bad. It has a reference to verse 13, "The same God who raises the righteous from the gates of Sheol, drives the wicked down thither as into their own place, and here, too, it must mean a place of punishment for those that forget God,"‡ "Not in that sense in which the Gentiles are said to be without God and His worship, which is common to them all, but rather in an emphatic sense as treading all law and righteousness beneath their feet, and manifesting that they have thrown off all regard to God, the Judge of the world, and the Avenger of crime—that they have worn out and erased the thoughts and apprehensions of God, which are inscribed upon the consciences of men."||

* Job xiv. 13.

† Ps. ix. 17.

‡ Hengstenberg.

|| Venema.

The following passages place in sharp contrast the destiny of the righteous and the wicked (Psalm xvi. 8-11):—

I have set the Lord always before me :
 Because he is at my right hand I shall not be moved.
 Therefore my heart is glad and my spirit rejoiceth :
 My flesh also shall dwell in safety (confidently).
 For Thou wilt not leave my soul *to Sheol* :
 Neither wilt Thou suffer Thine Holy One to see corruption
 (the pit).
 Thou wilt show me the path of life :
 In Thy presence is fulness of joy ;
 At Thy right hand there are pleasures for evermore.

The Davidic authorship of this psalm is acknowledged on all sides ; and it gives a very explicit declaration of a future immortal life. After stating that

Their sorrow shall be multiplied who exchange the Lord for
 another God,

David proceeds to describe his own happy lot here and hereafter. The parallelism is clearly intentional, and is very suggestive. The godly man sets the Lord always before him—to his face—here ; and looks forward to being before God's face, where there is fulness of joy, in the hereafter. The Lord is at his right hand, here and now, as his saviour and helper ; and he hopes to be, hereafter, at God's right hand, where there are pleasures for evermore. *Therefore* he rejoices in the blessed confidence that God will not leave his soul *to Sheol*, to the power of the punitive Sheol, nor give one who is devoted to Him to see corruption, not in the sense of putridity, but the pit* (see Job xxxiii. 18, 24, 30), and that God will show him the path to life—His presence, His right hand.

Very similar in spirit and aim is Psalm xvii. Describing the wicked man, the Psalmist exclaims—

Arise, O Lord,
 Confront (forestall) him, *cast him down*.
 As for me, I shall behold Thy face in righteousness ;
 I shall be satisfied when I awake with Thy likeness.†

* Gesenius.

† Ps. xvii. 13, 15 ; Daniel xii. 2.

This awaking finds its truest meaning in Daniel's "awaking to everlasting life."

Psalm xxxvii. contains a very vivid and many-sided contrast between the conduct, character, and end of the good and the bad. But it seems to refer mainly to the present life; unless, indeed, the description of their final end may be regarded as over-leaping the boundaries of the present world and extending into the future; the end *here* shadowing forth their destiny *there*.

Mark the perfect man, and behold the upright :
For the latter end of that man is peace.
As for the transgressors, they shall be destroyed together.
The latter end of the wicked shall be cut off.
But the salvation of the righteous is of the Lord.*

In Psalm xlix. there is a very explicit declaration of the future destiny of man marked by strong antithesis—

They who trust in their wealth,

the ungodly, cannot live here always. They must die. No one can redeem himself, or any other, from death. And after death—— What then? The answer comes clear and strong.

They are appointed as a flock for Sheol.
Death shall be their shepherd,
And the upright shall have dominion over them in the morning,
And their beauty shall be for Sheol to consume, that there be no habitation for it.

(Or, perhaps better,

Their form shall decay, Sheol is a habitation to them.)
But God will redeem my soul from the power of Sheol,
For He shall *receive me*.†

If there be any doubt that reference is here made to the hereafter, it is entirely removed by verse 19 (Heb. 20.). Speaking of the wicked—

He shall go to the generation of his fathers ;
They shall never see the light.

* Ps. xxxvii. 20, 37-39.

† Psalm xlix. 14, 15 ; (Heb. 15, 16).

Kindred to these is Psalm lxxiii. Asaph, David's chief musician, a good and pious man, is sore troubled with the mysteries of Divine Providence. He beholds the prosperity of the wicked, and the troubles of the righteous in the present life, and is staggered.

My feet were almost gone,
My steps had well nigh slipped.

But "with the feet of his heart" he goes into the sanctuary, draws near to God, and gets from this clear fountain that insight which natural reason cannot give him. In this clear light he distinguishes *their* END.

Surely thou settest them in slippery places ;
Thou castest them down to destruction.
How are they become a desolation in a moment !
They are utterly consumed with terrors.
Nevertheless, I am continually with Thee ;
Thou hast holden my right hand.
Thou shall guide me with Thy counsel,
And afterward *receive me to glory.*
Whom have I in heaven but Thee ?
And there is none upon earth that I desire beside Thee.
My flesh and my heart faileth ;
But God is the strength (rock) of my heart, and my
portion for ever.
For, lo, they that are far from Thee shall perish ;
But it is good for me to draw near unto God.*

Here we have some striking contrasts and parallelisms. The present condition and final destiny of the righteous and the wicked are placed in strong opposition to each other. The wicked are set in slippery places, from which, being full of danger, it is easy to fall ; while God holds the righteous by the hand, and guides him by His counsel. The one is cast down to desolation, with swift and sure destruction, emphatically expressed ; the other is "*received*,"† like Enoch, into glory, by the God of Heaven ; who, when heart and flesh decay, is the rock of his heart and his portion for ever. To be far from God is to perish, to be near to God is to experience eternal good. A splendid guess ! exclaims one. No, but a

* Psalm lxxiii. 18-28.

† The same word which is also used Psalm xlix. 15 (Heb. 16).

glorious hope, which flesh and blood has not revealed to man, but the Spirit of the living God ! " It is clear as day," says Hengstenberg, " that this passage contains the germ of the resurrection." And it is equally clear that it contains the grand doctrine of eternal life.

The states of the good and the bad are represented by light and darkness—

The path of the righteous is as the shining light,
That shineth more and more unto the perfect day.
The way of the wicked is as darkness :

Yea, the light of the wicked shall be put out.
He shall be driven from light into darkness,
And chased out of the world.

They shall never see the light.

Light is sown for the righteous,
And gladness for the upright in heart.*

The way of light leads to perfect light, the symbol of joy and bliss; and the way of darkness leads to complete darkness, which is characteristic of the punitive Sheol, and the symbol of sin and misery.

These states are also described and contrasted by life and death. Of the strange woman it is said :

Her feet go down to death ;
Her steps take hold on Sheol ;
So that she findeth not the level path of life.

To the wise the way of life goeth upward,
That he may depart from Sheol beneath.†

The way of life, as Luther says, *is the way to life* ; and the way of death *is the way to death, and to the dead*. The one having a blessed and joyous life as its fruit and ultimate reward, and the other death, and all that is implied in it, as its proper wages and final end. The Scripture idea of life, even in the Old Testament, is not mere existence, but joy and blessedness. A miserable life is not worth calling life in the Bible sense, it is merely a form of death. When David says,

* Prov. iv. 18 ; Job. xviii. 5, 18 ; Psalm xlix. 19 ; xevii. 11 ; Isaiah lx. 19.

† Prov. v. 5, 6 ; xv. 24.

"Thou wilt show me the path of life," he has a twofold idea in his mind. "Thou wilt preserve me in life and endow me with blessing. With Thee is the fountain of life—the highest, truest, most enduring life,—to which Thou wilt lead me, and with which Thou wilt bless me." On the other hand, death, as the recompense of evil, gives the idea of a shortened life and a miserable existence in Sheol.

STAGE II.—DESTRUCTION IS THE PORTION OF THE
WICKED, AND SALVATION THE PORTION
OF THE RIGHTEOUS.

There are a dozen Hebrew words that are rendered destruction, according to the different ways in which it is brought about, but the most significant of them all in this connection, is the verb אָבַד *abad*, and the noun אֲבִדּוֹן *Abaddon*. These terms mean an act or event, but they also indicate state, condition, and sometimes even *place*, like Sheol, the abode of departed spirits. The verb *abad* means to lose, be lost, destroy, perish; and sometimes includes death, even a violent death, but not extinction; and is used to describe the wretched, miserable condition of animals, men, and nations lost and ruined. Saul's father's asses were *lost*. "I have gone astray like a *lost* sheep, seek Thy servant." The Israelites are instructed to say "A Syrian *ready to perish* was my father," *i.e.* Abraham was once a lost wandering Aramean. Job declares "The blessing of him that was *ready to perish* came upon me," *i.e.*, the blessing of poor homeless wanderers, whom he had befriended in distress. At the restoration of the Jews from captivity, it is said: "They shall come that were *ready to perish* in the land of Assyria, . . . and shall worship the Lord in the holy mountain at Jerusalem."* The miserable condition of the Jewish people, ruined by bad government, is well described by the prophets as that of *lost* sheep. "Woe to the shepherds that *destroy* and scatter the sheep of my pasture. My people have been *lost* sheep; their

* 1. Sam. ix. 3-20; Psalms cxix. 176; Deut. xxvi. 5; Job xxix. 13; xxxi. 19; Isaiah xxvii. 13.

shepherds have caused them to go astray; they have turned them astray on the mountains.”* Abad—to lose, destroy—is also used of things: “Thou shalt restore every *lost* thing of thy brother’s, which he hath *lost*, and thou hast found.”† “Wherefore is the land *perished*, burnt up like a wilderness?” “A gift *destroyeth* the understanding,” *i.e.*, corrupts the mind and warps the judgment—does not cause it to cease to be, but turns it aside from its proper use. It is spoken of hearts *failing* from fear, the *failing* or perishing of hopes, desires, &c., from disappointment, and the *failing* of the counsel of men and nations from want of understanding.‡

The noun Abaddon is used to describe not merely an act or event, but condition and place.

Sheol is naked before Him,
And Abaddon (R. V.) hath no covering.
Sheol and Abaddon are before the Lord.
Sheol and Abaddon are never satisfied.

It is closely associated with death.

Destruction (Abaddon) and death say,
We have heard a rumour thereof with our ears.
My life (Nephesh) draweth nigh unto Sheol.
I am counted with them that go down into the pit.
Shall they that are deceased (Rephaim) arise and praise Thee?
Shall Thy loving kindness be declared in the grave,
Or Thy faithfulness in Abaddon (Destruction)?
Yea, it were an iniquity to be punished by the judges;
For it is a fire that consumeth unto Destruction (Abaddon).||

In all these passages as Gesenius says, “Abaddon is nearly synonymous with Sheol,” and indicates *state* and *place*, like Sheol. It seems to be used as an alternative name with it, perhaps is intended to intimate that the

* Jer. xxiii. 1; 1., 6, 7, 17; Ez. xxxiv. 4-16. † Deut. xxii. 3.

‡ Jer. ix. 12; Zeph. ii. 5; Eccles. vii. 7; Jer. iv. 9; Ps. cxii. 10; Prov. x. 28; xi. 7; Ez. xii. 22; Jer. xviii. 18; xlix. 7; Deut. xxxii. 28.

|| Job xxvi. 6; Proverbs xv. 11; xxvii. 20; Job xxviii. 22; xxxi. 11, 12; Psalm lxxxviii. 3, 4, 10, 11.

wicked who descend into the lower division of it have missed their way—missed the great and true end of their being—and are lost, ruined, and miserable. These terms are associated with death, and sometimes include it, but by no means involve the idea of total extinction, or ceasing to be—as the lost things, and asses, and sheep, the ready-to-perish Abraham, the Jewish exiles, the lost sheep of the House of Israel, and the perished land were all restored, and show that animals, and men, and nations may be lost, destroyed, and yet be living all the while.

When Korah and his company rebelled in the wilderness, “the earth opened her mouth and swallowed them up ; . . . and they went down alive into Sheol, and the earth closed upon them, and they *perished* from among the assembly.” This gave a cast to Jewish thought, and is often alluded to :

Let us swallow them up alive as Sheol ;

Let them go down alive into Sheol :

For wickedness is in their dwellings and in their midst.

Thou, O Lord, shalt bring them down to the pit of destruction.

The way of the Lord is a stronghold to the upright ;
But it is destruction (broken with terrors) to the
workers of iniquity.

Drought and heat consume the snow waters :
So doth Sheol those who have sinned.

The wicked shall *perish*,
And the enemies of the Lord shall be as the excellency
of the pastures : as the fat of lambs.
They shall consume ; in smoke shall they consume away.

Probably an allusion to the destruction of Sodom and Gomorrah. Of the drunkards, Isaiah says : “Sheol hath enlarged her desire, and opened her mouth without measure : and their glory, and their multitude, and their pomp, and he that rejoiceth among them, shall descend into it.”* There are many references to descending into the pit.

* Numb. xvi. 30-35 ; Prov. i. 12 ; x. 29 ; Ps. lv. 15, 23 ; xxxvii. 20 ; Job xxiv. 19. Is. v. 14.

Under a dispensation whose rewards and punishments were largely temporal and material, long life was regarded as a reward ; and an untimely death, especially a sudden and violent death, was regarded as a punishment ; and we are prepared to find death, Sheol, destruction, and punishment closely associated. To be cut off suddenly—to be sent to Sheol, was, no doubt, often regarded as destruction. But this by no means exhausts the meaning of destruction. We have seen that Sheol and destruction are really one and the same thing. To be consigned to Sheol is, therefore, to be consigned to Destruction,—Abaddon,—as a *place* or *state*, where the wicked still lived, and experienced wretchedness and misery, ruin and perdition ; as witness the Rephaim already mentioned, and the guests of the strange woman, the departed spirits, who are in the *depths* of Sheol (Prov. ix. 18).

Now, against this stands the salvation of the righteous. Undoubtedly in the Old Testament salvation very frequently means deliverance from *present* affliction and threatened disaster, as from Egypt, and enemies, and disease. But it cannot be denied that it is also often used in a higher and more spiritual sense ; especially is it so used in connection with the Messiah and His kingdom. In the higher and broader sense it includes not only earthly deliverances, but deliverance from sin and wrath ; and an introduction to a peaceful, blessed, and glorious hereafter. The original promise made to Abraham implies this. “And in thee and in thy seed shall all the families of the earth be blessed.” In Psalm lxxii. the reign of a king is described in a highly-wrought figurative style, as “righteous, beneficent, universal, and perpetual.”

His name shall endure for ever ;
His name shall be continued as long as the sun ;
And men shall be blessed in Him ;
All nations shall call Him happy.

“And it shall come to pass in that day that the root of Jesse, which standeth for an ensign of the peoples, unto Him shall the nations seek ; and his resting-place shall be glorious.” And in that day of salvation the ransomed Church of God shall joyfully sing :

Behold, God is my salvation ;
I will trust and not be afraid :
For the Lord Jehovah is my strength and my song,
And He is become my salvation.

“ There is no God else beside me, a just God and a Saviour.
. . . Look unto me, and be ye saved, all the ends of the
earth, for I am God, and there is none else.” “ Yea, He
saith, It is too light a thing that thou shouldst be my
servant to raise up the tribes of Jacob, and to restore the
preserved of Israel ; I will also give Thee for a light to the
Gentiles, that thou mayest be my salvation to the ends of
the earth.” “ And all the ends of the earth shall see the
salvation of our God.”

For the Lord taketh pleasure in His people :
He will beautify the meek with salvation.

A prophecy is given of Israel in Isaiah lx. so grand and
lofty, that it can only have its full realisation in the spiritual
Israel and the eternal world.

“ I will make thee an eternal excellency, a joy of many
generations . . . and thou shalt know that I the Lord
am thy Saviour and thy Redeemer, the Mighty One of Jacob.
. . . Violence shall be no more heard in thy land, desola-
tion nor destruction within thy borders ; but thou shall call
thy walls Salvation and thy gates Praise. The sun shall no
more be thy light by day ; neither for brightness shall the
moon give light unto thee ; but the Lord shall be unto thee
an everlasting light, and thy God thy glory. Thy sun shall
no more go down, neither shall thy moon withdraw itself ; for
the Lord shall be thine everlasting light, and the days of
thy mourning shall be ended. Thy people also shall be all
righteous, they shall inherit the land for ever : the branch of
my planting, the works of my hands, that I may be glorified.”
Again, “ The heavens shall vanish away like smoke, and the
earth shall wax old like a garment, and they that dwell
therein shall die in like manner : but my salvation shall be
for ever, and my righteousness shall not be abolished.”* The

* Gen. xxviii. 14 ; Ps. lxxii. 17, cxlix. 4 ; Is. xi. 10, xii. 2, xlv. 21-22, xlix. 6,
li. 6, lii. 10, lx. 15-22.

glory of the Messiah's kingdom on earth brightens into heavenly and eternal glory. "The darkness of the corruption of sin and state of punishment is overcome; and the Church has nothing but holy, blessed joy, without change or disturbance; for it walks no longer in siderial light, but in the eternally unchangeable light of Jehovah, which, with its peaceful gentleness and perfect purity, illumines within as well as without. The Church of the New Jerusalem consists of none but the righteous ones, who have been cleansed from guilt, and keep themselves henceforth pure from sinning, and therefore possess the land of promise for ever."—*Delitzsch*.

The same destruction and salvation are exhibited in contrast in such passages as :

The wicked is thrust down in his evil-doing,
But the righteous hath hope (a refuge) in his death.

"The righteous is taken away from the evil to come. He entereth into peace; they rest in their beds, each one that walketh in his uprightness." Entering into peace is the usual formula of a happy death, in the full and calm confidence of a blessed beyond. "But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt. *There is no peace, saith my God, to the wicked.*"*

STAGE III.—FIERY JUDGMENTS ARE CONTRASTED WITH BLESSEDNESS HERE AND HEREAFTER.

This gradual development is further seen in the fiery judgments denounced on the wicked, and the blessedness promised to the righteous, both here and hereafter.

The fearful destruction of Sodom and Gomorrah by a fire-rain from heaven and burning bitumen, is the type and mother of all the fiery figures expressive of Divine judgments on sin and sinners. "The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven, and He overthrew those cities, and all the plain, and all the

* Prov. xiv. 32; Is. lvii. 1, 2, 20, 21.

inhabitants of the cities." "And Abraham beheld, and, lo! the smoke of the land went up as the smoke of a furnace."*

When God threatens judgment on the unfaithful it is after this strong metaphor. "The whole land is brimstone and salt and burning, . . . like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in His anger and in His wrath."

I will see what their end shall be . . .
 For a fire is kindled in mine anger,
 And burneth unto the lowest Sheol,
 And devoureth the earth with her increase,
 And setteth on fire the foundations of the mountains,
 And they shall be wasted with hunger, and devoured with
 burning heat
 And bitter destruction.†

And this expressive figurative language is used again and again in the Old Testament, as well as in the New Testament, to describe the punishment of the wicked, in contrast to the blessedness bestowed on the righteous.

The same contrast is seen in the following passages (Psalm xi. 6-7) :

Upon the wicked He shall rain snares,
 Fire and brimstone and burning wind shall be the portion
 of their cup ;
 For the Lord is righteous ; He loveth righteousness ;
 The upright shall behold His face.

Because God is righteous the wicked experience the doom of Sodom, and the righteous behold His face (Psalm xxi. 1-9). In the former part of this Psalm, salvation, honour, strength, and perpetual dominion conferred by God are celebrated. The promise of

Length of days for ever and ever,

and all the accompanying blessings, to be conferred on the house of David, have their last and highest fulfilment in the

* Genesis xix. 24, 25, 28.

† Deut. xxix. 23 ; xxxii. 20, 22-24.

Messiah ; otherwise they are without meaning. Against this is placed the overthrow of God's enemies.

Thy right hand shall find out all those that hate Thee.
 Thou shalt make them as a fiery furnace in the time of
 Thine anger.
 The Lord shall swallow them up in His wrath,
 And the fire shall devour them.

"Ye shall conceive chaff, ye shall bring forth stubble ; your breath is as a fire that shall devour you. And the peoples shall be as the burnings of lime, as thorns cut down that are burned in the fire. . . . The sinners in Zion are afraid, trembling hath surprised (seized) the godless ones. Who among us shall (can) dwell with the devouring fire ? Who among us shall (can) dwell with the everlasting burnings ?" The prophet proceeds to give the answer negatively : "He that walketh righteously, and speaketh uprightly ; . . . he shall dwell on high : his place of defence shall be the munitions of rocks : his bread shall be given him ; his waters shall be sure Thine eye shall see the King in His beauty : they shall behold a far-stretching land" (rather, a land that is very far off).* He who from the Jewish standpoint fulfils the measure of righteousness in all the relations of life, has no need to fear the wrath of God. "Living according to the will of God, he lives in the love of God ; and in that he is shut in, as it were, upon the inaccessible heights, and in the impregnable walls of a castle upon a rock."† He is far removed and safe from the judgments upon Asshur and the sinners in Zion, and his wants are all supplied by the living God. Hezekiah may be deeply humbled at present, and the land overrun by enemies, but through God's victorious arm deliverance will be achieved. So a king in God-given beauty would yet reign over a people all righteous (v. 15, 16), in a far-off land of promise cleared of all enemies (see also xxx. 18-33).

Isaiah xxxiv. and xxxv. present the same contrast, and seem to pass through the material to the spiritual, and through the temporal to the eternal. "These chapters form

* Isaiah xxxiii. 10-17 ; also Psalm xcvii. 3.

† Delitzsch.

one distinct prophecy, one entire regular and beautiful poem, consisting of two parts: the first containing a denunciation of Divine vengeance against the enemies of the people or Church of God; and the second describing the flourishing state of the Church of God, consequent upon the execution of these judgments. The event foretold is represented as of highest importance, and of universal concern. All nations are called upon to attend to the declaration of it, and the wrath of God is denounced against all nations who have provoked to anger the Defender of Zion, and especially Edom. By a figure, very common in prophetic writings, any city or people remarkably distinguished as enemies of the people or Kingdom of God, is put for those enemies in general. . . . It seems, therefore, reasonable to suppose, with many learned expositors, that this prophecy has a further view to events yet future."—*Lowth*.

"For it is the day of the Lord's vengeance, the year of recompense in the controversy of Zion. And the streams of Edom shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever, from generation to generation it shall lie waste; none shall go through it for ever and ever." And the prophet goes on to describe it as the perpetual habitation of wild beasts and fowl birds. Over against this we have the glowing description of the Kingdom of God in xxxv. summed up thus: "The ransomed of the Lord shall return and come with singing unto Zion: and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away."

In the last chapter (lxvi.) Isaiah seems to sum up his prophecies, and presents a double contrast of the lot of the godly and ungodly. Glorious things are spoken of Zion. "Rejoice ye with Jerusalem," blessings are promised, "that ye may be delighted with the abundance of her glory. . . . Behold, I will extend peace to her as a river . . . and ye shall be comforted in Jerusalem. And ye shall see it, and your heart shall rejoice, and your bones shall flourish like the tender grass; and the hand of the Lord shall be known toward His servants, and He will have indignation against

His enemies. For, behold, the Lord will come with fire, and His chariots shall be like the whirlwind : to render His anger with fury, and His rebuke with flames of fire. For by fire will the Lord plead, and by His sword, with all flesh ; and the slain of the Lord will be many."

Again : "The time cometh when I shall gather all nations and tongues ; and they shall come, and shall see my glory to my holy mountain, Jerusalem I will make a new heaven and a new earth and it shall come to pass that from one new moon to another, and from one Sabbath to another (*i.e.*, perpetually), shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me : for their worm shall not die, neither shall their fire be quenched ; and they shall be an abhorring unto all flesh."—Verses 10-24.

The foregoing passages plainly refer to the *last things*, and supply the names and symbols of future rewards and punishments, by which they have been known all through the ages till now.

The same distinction is seen in Malachi, the last of the prophets (iii. 16-18 ; iv. 1, 2) : "And they (that fear the Lord) shall be *mine*, saith the Lord of Hosts, in the day that I do make (or, better, that I act, work, execute) even a peculiar treasure ; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked—between him that serveth God and him that serveth Him not. For, behold, the day cometh, it burneth as a furnace ; and all the proud, and all that work wickedness, shall be stubble : and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise, with healing in His wings ; and ye shall go forth, and gambol (exult) as calves of the stall." This last and closing prophecy of the Old Testament tells the same tale as all the preceding passages—of blessing and cursing, life and death, favour and judgment, rewards and punishments. It points to a decisive day, when the distinction and separation between the righteous and the wicked will be clearly marked and easily

discerned. The "book of remembrance" will be opened, and the fearers of God will be owned, spared, and appropriated as God's peculiar treasure, while the workers of evil will be as stubble in the fire.

SECTION VI.—THE IMPORT OF THE DIVINE COVENANT WITH ISRAEL.

Amid so much that is outward and sensuous in the Jewish dispensation, the spiritual element enshrined in it is apt to be overlooked, just as the spirit that is in man is not obvious to the eye of those who look on the outward appearance only. To the discerning eye there is a spiritual element in the Jewish religion that shines out clear and high above all ceremonial ritual and "carnal ordinances." This spirituality is seen in the whole Old Testament, but is most conspicuous in the Psalms, especially in xxiii., xxvii., li., lxxii., and ciii. There the relationship between God and His people is seen to be most close and precious. The true Israel seem to come very near to God. To them He was a reality, and their religion was rich, and full of life and power and joy. These Old Testament saints seem to have got a firm grip of God and spiritual and eternal things; so much so, that the cry of their heart, uttered three thousand years ago, furnishes the fittest articulate utterance of the highest spirituality, and all the complex emotions of the most godly souls in all ages. And this is not a little remarkable when viewed in connection with a religion that is thought to consist mainly in rites and ceremonies and legal observances.

In the Pentateuch God enters into a solemn compact with Israel; He becomes their God and they His people, on condition that they were true and faithful to Him. On the one hand, they were to be to Him a "peculiar treasure" *i.e.*, a special property, "an inheritance," a "kingdom of priests," a "holy nation," "an elect people above all the nations of the earth."* And this relationship runs through the whole of Jewish literature—in the Old Testament, the Apocrypha, and

* Ex. xix. 5, 6; Deut. iv. 20, vii. 6, xiv. 2, xxvi. 16-19, xxx. 9.

the New Testament. It comes out again and again in the prophets. "Fear not, I have redeemed thee ; thou art mine" "And they shall be mine, saith the Lord of Hosts." And in the New Testament, Paul declares that not only believing Jews, but Gentiles also, are made a "heritage of God"; and he prays that they might know more fully the "riches of the glory of His inheritance in the saints." He tells them also that the Holy Spirit seals them, *i.e.*, marks, separates, and secures them, as His special property, until their complete and final deliverance from sin and all its consequences, at the coming of Christ. And Peter, in the very words of Moses, declared that all believers in Christ are "an elect race, a royal priesthood, a holy nation, a people for God's own possession."*

On His side, the Divine Being was to be to them a God. And they seem to have put an infinite depth of meaning into this relationship. He was their "Life," their "Rock," their "Pavilion," their "Hiding-place," their "Habitation," their "Eternal dwelling-place," their "Sanctuary," and their "Portion for ever." Moses sings :

The eternal God is thy dwelling-place
And underneath are the everlasting arms.

And again,

Lord, Thou hast been our dwelling-place in all generations.

Or better, as Hengstenberg,

Lord, Thou art a dwelling-place to us for ever and ever.

The Psalmist regards God as his "habitation," and is well assured that

He who dwells in the secret place of the Most High
Shall abide under the shadow of the Almighty.

And, therefore, resolves that the one great thing to be sought after is "to dwell in the house of the Lord for ever"; because in "His pavilion," in the "covert of His presence," in the

* Is. xliii. 1, 2; Mal. iii. 17; Eph. i. 11-14, 18.(R.V.); Tit. ii. 14; 1 Pet. ii. 9.

"secret of His Tabernacle, God will hide from all evil."* This language cannot refer to any material building, for in David's day the temple was not yet built, and nobody, not even the priests, dwelt in the tabernacle; nor yet in the temple when built. The idea is purely a spiritual one. The tabernacle from Moses to Solomon was called the "tent of Jehovah"—"the house, habitation of Jehovah's glory"—"the tabernacle of the congregation." There was the Shekinah—the symbol of the ever present Divinity, and there the people met with God in worship and fellowship. It was an easy step for the devout Israelite, who sojourned for a season in the immediate presence of God, to extend the idea and regard God himself as the continued habitation of His saints. It is a lofty and spiritual idea that the righteous man—the man who is in fellowship with God—is surrounded by Him and dwells in Him as a habitation, enjoying His favour and shielded from harm. This continued social dwelling with God indicates intimacy, confidence and protection.

This idea blooms, in a Christian sense, in greater perfection in the New Testament. Christians are not only members of God's household, but they are IN Christ, members of His body, the fulness of Him that filleth all in all. In a special sense they live, move, and have their being in God. They are one with God in Christ. "I in them and Thou in me, that they may be perfected into one." "We know that if the earthly house of this tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens." "And I saw no temple therein," says John, in his grand apocalyptic vision of heaven, "for the Lord God, the Almighty, and the Lamb are the Temple thereof."† They are also represented as a temple in which God dwells—so close and intimate is this high and holy relation between Him and His people—He dwells in them and they dwell in Him.

* Deut. xxx. 20; xxxii. 31; xxxiii. 27. Psalms xc. 1; xv. 1, 2, 5; xviii. 2; xxiii. 6; xxvii. 4, 5; xxxi. 19, 20; xxxii. 7; xxxvi. 7, 8; lxi. 3, 4; lxxv. 4; lxxi. 3; xci. 1, 2, 9; xcii. 13; cxix. 114. Prov. xviii. 10. Isaiah iv. 6; viii. 14; xxxii. 2. Ezek. xi. 16.

† John xvii. 21-24; Acts, xvii. 23; 1. Cor. xii. 27; 2. Cor. v. 1; Eph. i. 22, 23; ii. 19-22; Rev. xxi. 22.

Does death break up this covenant between God and His people, and put an end to this fellowship? Do all the advantages of these cease and determine at death? Surely this cannot be. How would the ancient Israelite regard the matter? What idea did the covenant convey to him? It is submitted that from his standpoint, he could not regard it in any other light than as securing blessedness to the faithful both here and hereafter. (*a*) The curse extends to the lowest Sheol, and why should not the blessing extend to the higher Sheol, the heaven where God dwells? (*b*) Their long sojourn in Egypt could not fail to make them acquainted with one of the cardinal doctrines of the Egyptian religion, viz., that souls lived beyond death, and enjoyed blessedness as the reward of a virtuous life in this world. (*c*) This was indeed an important article in their own ancestral faith. Had the waters of Marah been to them as the waters of Lethe, and made them oblivious of all past knowledge? (*d*) Then, again, the very fact that the "Lord of Hosts, the God of the Spirits of all flesh," was their God, involved the belief that souls would live hereafter, and the righteous be rewarded. If He was God to them, He would be their God after death as well as before it, as in the case of Abraham, Isaac, and Jacob, whom they hoped to join in the spirit world. If they were the peculiar treasure and special inheritance of God in this life, they could not fail to be the same in the life to come. He who inhabits eternity could not cease to hold property in them at death, but would rather enter upon a fuller enjoyment and eternal possession of it. It was just because He was eternal and unchangeable, that He was their dwelling-place, and could be their eternal home and portion. The Eternal is the strong and ever-during; and, therefore, fitted to be the protector and portion of weak, helpless, mortal men, who put their trust in Him. According to Herbert Spencer, continuity of life depends on the "continuous adjustment of internal relations to external relations." Man is exposed to many changes here; his body decays and dies; but the soul that is in fellowship and true correspondence with God, and has the Eternal One for its environment and dwelling-place, can never die. Thus God's covenant with His ancient people implies eternal life, and secures eternal blessedness to

the righteous, while denouncing fiery judgments on the unfaithful and ungodly.

Summary of Old Testament teaching on the future state.—

From this examination of the Old Testament Scriptures it is seen that evidences of a future life, taught and believed, abound in them ; and that they teach, also, a distinction in the states of the dead. Yet, it must be confessed, very little is revealed concerning the nature and mode of that life. There is light, but it is only twilight. But the day begins to dawn, streaks of rosy light appear on the horizon, and though the valleys are yet filled with darkness, the mountain tops are tipped with the golden light of the approaching sun. As with the kindred truths—God, moral government, human responsibility, the Messiah and His Kingdom—progressive development is visible ; so, also, it is with the doctrine of a future state. The Sheol of the patriarchs is the general gathering-place of the dead, but the distinction in their states is dim and shadowy, if there be any at all. It is

The land of darkness and the shadow of death ;
A land of thick darkness, as darkness itself ;
A land of the shadow of death without any order,
And where the light is as darkness.*

The term סְדָרִים (*sedarim*, plural), “orders,” here comes from a verb signifying *to place in a row, arrange in order*, and the related שְׂדֵרָה (*sedarah*, row, rank, as of soldiers. May not this be taken to mean that, as yet, no distinction is known in the states of the dead, but, like Homer’s “shades,” all mingle together, though the bad suffer pain? Be this as it may, as time advances, Sheol becomes divided into two states—a higher and a lower—with characteristic differences more or less clearly marked. The higher division, heaven, is the dwelling-place of God. Thence He blesses His people in this life, and “takes” them to be with Himself in “peace and blessedness” hereafter. Thus, as Enoch is “taken,” “received,” by Him, as a reward for distinguished piety ; so Elijah, as a signal honour, does not see death, but ascends to Heaven in a chariot of fire. The godly

* Job x. 21, 22.

man, the pious one, is not left to Sheol—to its evil punitive power—but is “delivered” from it, and is shown the “path of life,” which is “upwards;” and has a firm confidence that “God will receive” him into “His presence,” where “there is fulness of joy,” and place him on “His right hand, where there are pleasures for evermore.” “Heart and flesh” fail, but God, who is the “Rock” of his heart, will “receive him into glory,” and be his “portion for ever.”

On the other hand, in the lower division, there appear to be indications of a low, lower, and lowest deep. May these not be regarded as different degrees of states in the pit? At any rate, Sheol, like the Greek Hades, becomes more closely associated with the wicked dead. They, in a special sense, are “brought down to Sheol,” “cast down to destruction,” “turned into Sheol,” which is their appropriate “habitation.” And into this dark and dismal region God’s “truth never enters,” and from it “there is no escape.” Souls there “never see the light,” but are “silent” and in “pain,” suffering for their sins. It is significant that Ezekiel peoples Sheol with the “uncircumcised,” who were the enemies of God and His people. They were the “children of men”—the inferior race who were cast down to the pit as their proper place, and who “bore their sin and shame.” But where are the circumcised, the godly? We are led to infer that they are in a higher and happier region, where they enjoy the vision of God. Jeremiah threatens unfaithful Jews with, to them, a very dreadful doom, viz., that they would be punished with the *uncircumcised nations*, because they were uncircumcised in heart.* In a word, while the righteous have life, light, salvation, and blessing, the wicked have death, darkness, destruction, and eternal fire as their portion. This highly-figurative language indicates the joy of the one, and the misery of the other; and the righteousness of the great Judge in rewarding and punishing.

The teaching of the Old Testament thus sustains a very important relationship to Jewish thought in the Apocrypha and the New Testament, and to the doctrine of Christ and His apostles concerning the last things. All the germs and

* Jer. ix. 25, 26.

initial stages are found in the Old Testament. The blessedness of the righteous culminates, in the New Testament, in our "Father's house," where the many mansions be ; and the misery of the wicked in "death the wages of sin, blackness of darkness, destruction, perdition, corruption, eternal fire—the furnace and lake of fire." The pit becomes the abyss, the bottomless pit. And the pain of souls becomes "tribulation and anguish, the weeping and gnashing of teeth." The germs of the Old Testament bud in the Apocrypha, blossom in the New Testament, and fructify in eternity. The doctrine of the Old Testament concerning the future life and retribution appears to be but the appropriate preparative and harbinger of the fuller, clearer revelation of the New Testament.

In this examination the Scriptures have been allowed to speak for themselves and tell their own tale. There has been no desire to make them say more than they were intended to say, nor to strain them by putting a higher meaning upon them than they can fairly carry. The aim has been to ascertain the plain, grammatical sense, the real intention of the writers, and remove the obscurities of mistranslation. The result is that references to a future life in the Old Testament are seen to be very numerous—much more numerous than could be expected, considering the peculiar nature and intention of the Mosaic economy. The wonder is, not that there are so few, but that there are so many. In such a mixed dispensation—as much political as religious, and more temporal than spiritual—whose rewards and punishments must of necessity be present and material, there seems to be hardly any room for the higher spiritual sanctions of a future state. Its blessings and curses, salvations and judgments, rewards and punishments are chiefly of a temporal kind, but not exclusively so. As we have seen, the evidence for a future life is full and explicit. The idea of a life to come underlies the whole Old Testament system ; not occupying the most prominent place, in accordance with the genius of the dispensation ; but ever coming to the surface in an incidental and undesigned way, showing it to be the fixed, continuous, and universal belief of the Jews. Material and temporal things,

according to the Divine method, are used to teach and enforce spiritual and eternal things. The rewards and punishments of the present life, so diligently and constantly insisted on, are the truest basis of the rewards and punishments of the life to come, and the most appropriate preparation for them. Like the nation itself, they are types and shadows of things to come, not only in the Christian dispensation, but in the future world.

Care has been taken to distinguish between what is special and what is general, what is strictly national and what is meant for mankind; and what belongs to the present life only, and what stretches through and beyond it to the world to come. Some of the passages cited may possibly have a primary reference to the Jewish nation and the present life, but it is believed, they have a wider and more general application, and embody great principles of the Divine government that reach to all mankind and to all eternity. The voice of God—from His dealings with men, as recorded in the Old Testament, as well as from His express declarations—comes clear and strong across the centuries: "Say to the righteous, it shall be well with him; and say to the wicked, it shall be ill with him, both here and hereafter."

CHAPTER IV.

TESTIMONY OF THE APOCRYPHA TO A FUTURE LIFE AND RETRIBUTION.

"The day of judgment is Thy decisive day. . . . All shall then bear each for himself, his own wrong-doing or well-doing."—2 Esdras vii.

SECTION I.—THE PLACE OF THE APOCRYPHA IN THIS DISCUSSION.

The period between the Restoration from the Babylonish exile, and the final dispersion of the Jews in the first century of our era, may justly be called the heroic period of their history. For deeds of brave daring, and terrible suffering borne with heroic fortitude, perhaps it is unparalleled in the history of nations. Their fierce struggles and trials sent them to their sacred writings for guidance and inspiration. The peculiar and most prominent feature of the Mosaic Dispensation was that of material rewards and punishments in the present life; but the prophets had taught more or less clearly that, in addition to these, God, the righteous Judge, would bring every work into judgment, rewarding the righteous and punishing the wicked in the life to come. Their peculiar circumstances and misfortunes enabled them to understand more fully, and value more highly, the teaching of the prophets, which now appeared to have new meaning and force. The hope of the favour of God, and the recompense of faithful service and suffering, in the life to come, yielded them the consolation and encouragement they so sorely needed.

In the latter part of this period various books were written by Jews, which together are called the Apocrypha—

that is, secret, mysterious. They may have been so called partly because their origin was obscure and their authors unknown, but mainly because the writings themselves were looked upon with suspicion, not being regarded as Divinely inspired, nor worthy of a place in the Biblical Canon. Eminent modern scholars have given great attention to the various books composing the Apocrypha, and have examined them and their surroundings with critical care and skill, with the result that all the Books, with scarcely an exception, are judged to have been written in the 200 years immediately preceding the birth of Christ. One or two seem to have been written in the first century of the Christian era.

Although the books of the Apocrypha have not the authority of inspiration, they are, nevertheless, of very great value and importance. They form the connecting link between the Old and the New Testament, a period of 400 years; cast great light on the condition and religion of the Jewish nation in the time of Christ; and form a rich repository of valuable and useful information respecting the social and national life, and contemporary thought of the Jews. They are especially interesting as witnesses of the state of current opinion among the Jews, at, or near, the time of Christ, on eschatology—the last things—death, resurrection, judgment, heaven, and hell.

The first Book of Esdras and all the five Books of Maccabees are historical, giving an account of the restoration of the Jews from exile, and the struggles of their heroes in after years. The "Wisdom of Solomon," the "Wisdom of Jesus, the son of Sirach," or "Ecclesiasticus," and the "Second Book of Esdras," are of a general character, and seem to be collections of the floating opinions among the Jews on a variety of subjects, formed from the writings of the prophets and the teachings of their wisest men from the most ancient times; while Tobit and Judith may be regarded as among the earliest and most interesting specimens of religious fiction. The Books of the Apocrypha are of unequal merit; some of them contain fine passages, which, for beauty, sublimity, and practical wisdom, are worthy of Solomon himself and the greatest of the prophets; while other portions are weak, inane, and not in accordance with truth.

The Jews at that period were widely scattered. Besides those in Palestine, there were many in Assyria, the descendants of the exiles who preferred to remain in that country. There was also a numerous colony in Egypt; those in Alexandria being highly cultured and largely tinctured by Grecian philosophy. The books of the Apocrypha, written by and for these different sections of the Jewish people, show, that though living far apart, and under different influences, and with different degrees of culture, their views of the future life and retribution are in substantial agreement, though in some books more prominence is given to these subjects than in others.

There is another point of view from which the books of the Apocrypha have an interest all their own. The Old Testament, as we have already seen, contains abundant evidence that the people knew more about the future state than is generally supposed. And this evidence is all the more important because given in an indirect and unintentional way. A considerable portion of the Old Testament Scriptures is occupied by the "law"—establishing and regulating the theocracy; in which, from its peculiar nature, there was no need and no room for the sanctions of a future life. Another considerable portion is historical, showing the working of the theocracy; while a larger portion still is made up of the writings of the prophets. These consist mainly of direct messages from God to the people—"Thus saith the Lord"—admonishing to observance of the law, rebuking disobedience, and pointing to the spiritual dispensation of which that of Moses was the shadow and harbinger. This is the *Divine* side of the Jewish religion. But had it no *human* side? What effect had the teaching of the prophets on the thought and belief of the people? What were their ideas of the life to come and retribution? We obtain glimpses of these in the Old Testament Scriptures, but in the Apocrypha we get a broader and more developed view.

Literary men, not prophets, gather up and embody in their writings what the people thought and believed about religion, giving us the practical echo and outcome of the teaching of the prophets. The seeds and germs of the Old Testament are here seen to be budding. These writings

clearly show that the people understood the allusions of the prophets to the resurrection, judgment, future life, rewards, and punishments; and that this belief, underlying the whole Old Testament, received new interest, clearer meaning, and more intense practical appreciation when the nation was in the furnace of affliction.*

SECTION II.—TOBIT AND JUDITH, WISDOM OF SOLOMON, ECCLESIASTICUS, AND BARUCH.

I.

TOBIT AND JUDITH.†

"And now deal with me as seemeth best unto Thee. Command my spirit to be taken from me, that I may be dissolved (dismissed, delivered) and become earth, for it is profitable for me to die rather than to live, because I have heard false reproaches and have much sorrow. Command, therefore, that I may now be delivered out of this distress, and go into the everlasting place." In giving alms "Thou layest up a good treasure for thyself against the day of necessity, because that alms doth deliver from death, and suffereth not to come into darkness." "For alms doth deliver from death, and shall purge away all sin; those that exercise alms and righteousness shall be filled with life, but they that sin are enemies to their own life." "Aman (Haman) had his reward, and went down into darkness;" another reading—"eternal darkness . . . and perished." "Woe to the nations that rise up against my race; the Lord Almighty will punish them in the day of judgment, putting fire and worms into their flesh, and they shall wail with pain for ever."‡

* In the quotations from these Books the new translation of the "Apocrypha of the Old Testament," by Edwin Cone Bissell, D.D., has been followed almost invariably.

† Tobit and Judith were written by Babylonian Jews in Chaldaic or Syro-Chaldaic, in the second century before Christ, and afterwards translated into Greek and various other Oriental languages.

‡ Tobit iii. 6; iv. 9, 10; xii. 9, 10; xiv. 10; Judith xvi. 17.

II.

THE WISDOM OF SOLOMON.*

"He that speaketh unrighteous things cannot be hid ; neither shall justice, when it punisheth, pass him by. For there shall be inquisition into the counsels of the ungodly, and the knowledge of his words shall come unto the Lord for the punishment of his wicked deeds." The writer goes on to say, God did not make death, the ungodly brought it on themselves. "Righteousness is immortal." "They, the ungodly, say life is short, death is inevitable ; there is no hereafter." "The spirit shall vanish as the soft air." "Therefore let us enjoy the good things of this life, and oppress the righteous, whose life is a standing reproof to us." "But they are blinded and deceived by their own wickedness."†

"As for the mysteries of God they knew them not, neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls. For God created man for immortality, and made him to be an image of His own Being (eternity) ; but through envy of the devil came death into the world, and they that are of his class do experience it. But the souls of the righteous are in the hand of God, there shall no torment touch them. In the sight of the universe they seemed to be dead, and their departure was taken for misfortune (misery), and their going from us annihilation, but they are in peace. For though they have experienced punishment according to the judgment of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded ; for God proved them and found them worthy of Himself ; as gold in the furnace He tried them, and received them as a burnt offering. And in the time of their visitation they shall blaze forth, and run to and fro like sparks among the stubble" ("The meaning is, the true Israel shall destroy their enemies as the flame the stubble ; but when ? Some think in this world, some in the future world, some at the final judgment."—*Dr. Bissell*).

* The Wisdom of Solomon is believed by the best authorities to have been written by an Alexandrian Jew well-versed in the Greek language, about 145-117 B.C.

† i. 8, 9, 13-16 ; ii. 1-21,

"They shall judge nations and have dominion over peoples, and their king shall be the Lord for ever. They that put their trust in Him shall understand the truth; and such as be faithful in love shall abide with Him: for grace and mercy shall be to His saints and he will care for His elect. But the ungodly shall be punished according to their own imaginations, who have despised the righteous and forsaken the Lord. For whoso despiseth wisdom and nurture is miserable, and their hope is vain."*

The virtuous woman "shall have fruit in the visitation of souls. And blessed is the eunuch who with his hands hath wrought no iniquity, nor planned wicked things against the Lord; for unto him shall be given a special gift of faith (faithfulness), and a more desirable inheritance in the temple of the Lord, for glorious is the fruit of good labours. But the seed of the wicked, if they die early (quickly), shall have no hope, neither comfort in the day of trial (hearing, decision), for miserable is the end of the unrighteous generation."† "In eternity, virtue marches on in triumph, having got the victory for undefiled rewards." "Though the righteous pass away early, he shall be in rest. . . . He pleased God and was beloved; living among sinners—he was translated. . . . They (the unrighteous) shall see the end of the wise, and shall not understand what He hath decreed concerning him, and to what end the Lord set him in safety. They shall see and ridicule it, but the Lord shall laugh at them; and they shall afterwards be a dishonoured carcase, and a reproach among the dead for evermore. For He shall plunge them speechless down headlong, and shall shake them from the foundation, and they shall be utterly laid waste, and shall be in anguish, and their memorial shall perish. And at the reckoning up of their sins they shall appear with trembling, and their transgressions shall convict them to their face. Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours. On seeing it they shall be thrown into confusion (troubled with terrible fear), and shall be amazed at the unexpectedness of his deliverance. Repenting, they shall say among them-

* ii. 22, 23; iii. I-II.

† iii. 13-15, 18, 19.

selves, yea, for anguish of spirit they shall say, 'This was he whom we, fools, had in derision and as a proverb of reproach. We accounted his life madness, and his end to be without honour. How is he numbered among the sons of God, and how is his lot among the saints?' " * Here follows a fine description of the folly and result of evil-doing, and the ends of the godly and ungodly are placed in striking antithesis. "The hope of the ungodly is like dust (thistle down) that is blown away by the wind, like thin froth that is driven away by the storm, like as a smoke dispersed by the tempest, and passeth away as the remembrance of a guest that tarrieth but a day. But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive the kingdom of glory and the crown of beauty from the Lord's hand; for with His right hand will He cover them, and with His arm will He protect them. He will take His jealousy as equipment, and make the creation a weapon for the punishment of His enemies." †

"Love is the keeping of her (wisdom's) laws, and the giving heed unto her laws is the assurance of incorruption, and incorruption maketh us near unto God; so a desire for wisdom bringeth to a kingdom . . . honour wisdom that ye may reign for evermore." ‡ "Over them (the Egyptians) was spread a heavy night, an image of that darkness which should afterwards receive them, but yet were they unto themselves more grievous than the darkness." ||

III.

ECCLESIASTICUS AND BARUCH. §

"The punishment of the proud does not cure him, for the plant of wickedness hath taken root in him." Experience had already taught the observant that suffering, *per se*, would

* iv. 2, 7, 10, 17-20; v. 1-5. † v. 14-17. ‡ vi. 18-21. || xvii. 21.

§ Ecclesiasticus is generally regarded as having been written in Palestine in Hebrew by Jesus, the son of Sirach, about 180 B.C., and translated and edited by his grandson Jesus, also son of Sirach, about 130 B.C., for the Egyptian Jews. Baruch is believed to have been written at two different periods—one portion by a Hellenistic Jew of Alexandria in the Persian period, and the other later, but yet before Christ.

neither heal nor purify the disordered soul. "Humble thy soul greatly, for the punishment of the ungodly is fire and the worm." "Turn again to the Most High, and turn away from unrighteousness; for He will lead thee out of darkness into the light of health; and hate thou abomination vehemently, for who will praise the Lord in Hades, instead of those who live and give praise? Praise perisheth from the dead as from one who is no more. The living and sound shall praise the Lord." (Compare Psalm vi. 5.) "The knowledge of the commandments of the Lord is the doctrine of life, and they that do things that please him shall receive the fruit of the tree of immortality." "An assembly of transgressors is now gathered together, and the end of them is a flame of fire. The way of sinners is paved (made smooth) with stones, but at the end thereof is the pit of Hades."* "Open, O Lord, Thine eyes and behold; for the dead in their graves (Hades), whose spirit has been taken from their bodies, will give unto the Lord neither glory nor righteousness."†

SECTION III.—2 ESDRAS.

According to Dr. Bissell, this book was written in the first century of the Christian era. It is written entirely from a Jewish standpoint, and is designed to encourage the Jews, who are in the midst of severe oppression. The communications are made to the writer in the form of visions, of which there are seven. The scene is laid in Babylon, and probably written in that land. There are five ancient versions of the book—Latin, Syriac, Ethiopic, Arabic, and Armenian. The first three were made directly from the Greek, which shows the early popularity of the book. Dr. Bissell omits the first and second, fifteenth and sixteenth chapters, as he thinks they show indications of additions by a Christian hand, and appear in a separate form in the best MSS., while a number of other MSS. indicate that they were not regarded as a

* Ecclesiasticus iii. 28; vii. 17; xvii. 26-28; xix. 19; xxi. 9, 10.

† Baruch ii. 17.

legitimate part of the work. They are wanting in the Oriental versions. For these reasons they are not quoted here, but as they are undoubtedly very ancient, the passages bearing on the future life are given separately.

On the other hand it was known that a leaf had been torn out of the ancient Latin version (*Codex Sangermanensis*), a very valuable and leading authority to the western world. This leaf contained a considerable portion of chapter vii., verses 36-105; and other authorities had followed this Code, including the omission. But, to the joy of scholars, Robert Bensly, librarian, Cambridge, has recently discovered a Latin MS. in an abbey at Amiens, France, belonging to the ninth century, which contains the long-lost portion. In orthography, grammatical peculiarities, and other particulars, it agrees with the MS. from which it was torn. The lost portion is quoted by Ambrose and Vigilantius, and is found in Oriental versions, and is undoubtedly genuine. It had been suppressed, apparently, for dogmatic reasons. It is directly opposed to purgatory, and the efficacy of prayers for the dead. This is another proof of the lengths that men will go in supporting a pet theory. This restored portion is quoted as translated by Dr. Bissell.

"In Hades the chambers of souls are like the womb, for as a woman that travaileth maketh haste to escape the necessity of travail, so also do these hasten to deliver those things that from the beginning were committed unto them."* "I have given a womb to the earth for those that are sown in it in their times."† "And the earth shall restore those that are asleep in her, and the dust those that dwell in silence in it, and the chambers shall deliver those souls that were committed unto them. And the Most High shall be revealed upon the seat of judgment, and mercy shall pass away, and long suffering shall have an end. But judgment only shall remain, and truth shall stand, and faith shall grow strong, and one's work shall follow, and one's reward shall be shown, and righteous dealings shall be awake and unrighteous dealings sleep not (bear no rule).‡

* iv. 41, 42.

† v. 46, 48.

‡ vii. 32-35.

RESTORED PORTION.

“And the Lake of Torment shall appear, and over against it shall be the place of rest ; and the furnace of Gehenna shall be seen, and over against it the paradise of delight : and the Most High shall then say to the nations, ‘Look and understand whom ye have denied, or whom ye have not served, or whose commandments ye have despised. And see, on the other hand, the opposite states. Here is delight and rest ; and there is fire and torment.’ This now wilt thou speak and say to them on the day of judgment.” The writer goes on to speak of the future world as being delight to a few and torment to many, and the Divine Being is represented as saying, “I will not mourn over the multitude of those who are lost, for they have turned to vapour and fire ; have turned to smoke and are consumed ; have glowed and are extinguished.” This looks very like destructive annihilation, but that the writer does not mean that is clear from what follows. Beasts are called on to rejoice, “because they expect no judgment, know no torments, nor is salvation promised them after death.” “But what doth it profit us that we live if we are in torment ? For all have sinned. And if after death we were not to come into judgment it might, perhaps, have gone better with us.” “Those, therefore, that lived upon the earth are for this reason tormented, because while having consciousness they practised unrighteousness, and while receiving commandments kept them not, and having obtained the law they acted falsely with that which they received. And what will they say in the judgment, or how will they answer in the last day ?” “O Lord, show to Thy servant whether after death, or now, when each of us must give up his soul, we shall be kept in rest till the times come in which Thou wilt renew the creation, or whether we shall be tormented at once.” Answer : “When the decision shall have gone forth from the Most High that a man is to die, the spirit departeth from the body, that it may return again to Him who gave it, in order first to prostrate itself before the glory of the Most High. And if, indeed, he belonged to those who have despised and not kept the way of the Most

High, and to those who have had contempt for His law, and to those who hated them that fear Him, these souls will not go into dwelling-places, but will wander around from this time forth in torments, always in pain and sorrow. (This is very like the idea of the ancient Egyptians.) These pains are of seven kinds. The first is, that they have despised the law ; the second, that they can make no sufficient repentance that they may live ; the third, that they see the reward laid up for those who believe the covenants of the Most High ; the fourth, that they will behold the pain laid up for them against the last day ; the fifth, that they will see the dwelling-place of the others in deepest peace, guarded by angels ; the sixth, that they will see how men pass over from them into torment ; and the seventh kind, which is worse than all before mentioned, is that they shall melt with confusion, and consume with horror, and shrivel with terrors, as they see the glory of the Most High, before whom they sinned while alive, and before whom they shall be judged at the last day.

“ But the order of those who have kept the ways of the Most High is as followeth:—When they are released from the mortal frame, tarrying in it for a time, they have earnestly served the Most High, and imperilled themselves every hour in order to keep perfectly the law of the Lawgiver, therefore this is to be said concerning them. First of all they see with great exultation the glory of Him who hath received them ; for they shall rest in seven orders. The first order is, that they have striven with great labour to overcome an innate spirit of evil, that it might not seduce them from life unto death. The second is, that they see the confusion in which the souls of the godless wander about and the punishment which awaiteth them. The third is, in seeing the testimony that He who formed them beareth to them, that while living they kept the law that was given them in trust. The fourth is, in comprehending the rest which they will now enjoy, assembled in the chambers of peace guarded by angels and the glory that awaiteth them on the last day. The fifth is, that they exult over the manner in which they have escaped from that which passeth away, and will receive what is to come as their inheritance ; at the same time they see the strait and toilsome from which they are freed, and the broad,

which, happy and immortal, they will soon receive. The sixth is, such that when it shall be shown them, how will their face begin to light up as the sun and how will they begin to become like the light of the stars from now on incorruptible. And the seventh order, which is higher than any of the before-mentioned, is, that they will exult with confidence, and that they will trust without confusion, and rejoice without fear, for they hasten to see His face whom they served when alive, and from whom they receive a reward in glory. These are the orders (the kinds of bliss ?) of the souls of the righteous ; and these are the kinds of pain, as before-mentioned, which they forthwith suffer who have transgressed."

Again, the Seer asks the Most High "If the righteous can give excuse for the godless, or pray on their behalf at the judgment day?" And the answer comes clear and final: "The day of judgment is the decisive day, and will make manifest to all the seal of truth . . . No one will even pray on behalf of any other one ; for all shall then bear, each for himself, his own wrong-doing or well-doing."*

The Seer then asks, if Abraham and other righteous men prayed for the ungodly, "Wherefore should it not be so now also?" and is answered, "This present world is not the end where glory doth abide in it continually, therefore have the strong prayed for the weak ; but the day of judgment shall be the end of this time, and the beginning of the immortality to come, wherein corruption hath passed, and intemperance is at an end, infidelity cut off, but righteousness grown, truth hath sprung up. Then, therefore, shall no man be able to save him that is lost, nor to oppress him that hath gotten the victory."† "I answered then, and said, This is my first and last word, that it had been better not to have given the earth unto Adam, or else, when it was given unto him, to have restrained him from sinning. For what profit is it to men in this present time to live in heaviness, and after death to look for punishment? O thou, Adam ! what hast thou done? For, though it was thou that sinned, thou art not fallen alone,

* Restored portion of Chap. vii. 35, 36-105.

† This cannot be well understood without the previous lost, but now restored, portion being known.

but also we that have come from thee. For what profit is it unto us, if there be promised us an immortal life, when we have done works that bring death? and that there is foretold to us an everlasting hope, when we in the last degree have become vain? and that there are reserved for us dwellings of health and safety, when we have lived wickedly? and that the glory of the Most High will defend them who have led a chaste life, when we have walked in worst ways? and that there should be shown a Paradise, whose fruit endureth for ever, wherein is satisfaction and healing, when we shall not enter into it? for we have walked in unpleasant places; and that the faces of them that have used abstinence shall shine above the stars, when our faces shall be blacker than darkness? For while we lived and committed iniquity we considered not that we should begin to suffer after death." Then He answered and said, "This is a condition of the battle which man that is born upon earth shall fight, that if he be overcome he shall suffer, but if he get the victory he shall receive what I say. For this is the way whereof Moses spoke while he lived, saying unto the people, 'Choose thee life that thou mayest live.' Nevertheless they believed not him, nor yet the prophets after him, nor Me, who have spoken unto them that there should not be heaviness in their destruction, as there shall be joy over them that are persuaded to salvation."*

The mercy of God is pleaded, and prayer made that God would not destroy men, the work of His hands. And He answers: "I will not think of the work of them that have sinned before death, before judgment, before destruction; but I will rejoice over the work of the righteous, and I will remember also their pilgrimage, and the salvation and the reward that they shall receive. . . . Things present are for the present, and things to come for such as be to come. Thou comest far short that thou shouldst be able to love My creature more than I. . . . Many great miseries shall be felt by them that, in the latter time, shall dwell in the world, because they have walked in great pride. But understand thou for thyself, and seek out the glory for such as

* Old Editions vii. 36-61.

are like thee. For unto you is Paradise opened, the tree of life is planted, the time to come is prepared, abundance is made ready, a city is built, and rest is assured; goodness and wisdom made perfect, the root of evil is sealed up from you, weakness and the moth are hid from you, and corruption is fled into hell; sorrows are passed away to be forgotten, and the end is shown—the treasure of immortality. Therefore, ask thou no more questions concerning the multitude of them that perish. For when, also, they had received liberty, they despised the Most High, thought scornfully of His law, and forsook His ways. Moreover, they have trodden down His righteous, and said in their heart that there is no God; yea, and knowing that they must die. For as the things promised shall receive you, so thirst and pain are prepared for them. For it was not the will of the Most High that men should come to naught, but they whom He created have defiled the name of Him that made them, and have been unthankful unto Him who prepared life for them. And, therefore, is My judgment now at hand.”* “And it shall come to pass that every one that shall be saved, and who shall be able to escape through his works or through his faith, whereby he hath† believed, he shall be preserved from the predicted perils, and shall see My salvation in My land and in My borders, for I have sanctified them for Myself from the beginning. And then shall they wonder who now have abused My ways; and they that have cast them away despitefully shall dwell in torments. For they that in their life have received benefits and have not known Me, and they that have loathed My law while as yet they had liberty, and when as yet place for repentance was open unto them, understood it not, but despised it, these must know it after death by pain. And, therefore, be not thou further curious how the ungodly shall be punished and when; but inquire how the righteous shall be saved, whose the world is, and for whom the world is created.”‡

“Out of His mouth there came as a blast of wind and fire and storm . . . My Son shall destroy the wicked inventions of those nations which, for their wicked life, are

* viii. 38, 39, 46-61.

† Some editions read “ye have.”

‡ ix. 7-13.

fallen into the tempest ; and shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame ; and He shall destroy them without labour by the law which is like unto fire.”*

CHAPTERS I., II., XV., XVI.

These four chapters did not originally, it is said, belong to this Book, but appeared separately at different times, yet are very ancient. “And those that be dead I will raise up again from their places, and bring them out of their graves.” “Wheresoever thou findest the dead, take them and bury them, and I will give thee the first place in My resurrection.” “My hands shall cover thee, so that thy children shall not see hell.”† “I, Esdras, saw upon the Mount Sion a great people whom I could not number, and they all praised the Lord with songs. And in the midst of them there was a young man of high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted ; which I marvelled at greatly. So I asked the angel and said, Sir, what are these ? He answered and said unto me : These are they that have put off the mortal clothing, and have put on the immortal, and have confessed the name of God ; now are they crowned and receive palms. Then said I to the angel, What young person is it that crowneth them and giveth them palms in their hands ? So he answered and said unto me : It is the Son of God whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord.”‡

“The fire is gone forth from His wrath and hath consumed the foundations of the earth, and the sinners like the straw that is kindled. Woe to them that sin, and keep not My commandments, saith the Lord. I will not spare them. . . . The Lord knoweth all them that sin against Him, and therefore delivereth He them unto death and destruc-

* xiii. 27, 37, 38.

† ii. 16, 23, 29.

‡ ii. 42-48. This passage seems to bear evidence of having been written by a Christian, or at least by one who was acquainted with the Revelation by John.

tion.”* “A fire is gone forth from His wrath, and who is he that may quench it?” “The fire is kindled, and shall not be put out till it consume the foundation of the earth.”†

These may intimate the judgments of God on sinners in this life as well as in that which is to come.

SECTION IV.—MACCABEES II., IV., V.

II. MACCABEES.

This book is generally regarded as an abridgment of a work written by Jason of Cyrene. It was written in Greek, probably in Syria, about 125 B.C., for Egyptian Jews. Book IV. was compiled from the same work for Alexandrian Jews, in the first century before Christ.

The venerable Eleazar, ninety years of age, when offered deliverance from death if he would renounce his allegiance to God and conscience, desired rather “to be sent at once to Hades;” for, said he, “Though for the present time I should be delivered from the punishment of men, yet should I not escape the hands of the Almighty, neither alive or dead.”‡ A heroic mother had her seven sons cruelly martyred before her eyes in one day—one after another—by Antiochus Epiphanes, for conscience’ sake. She and they were sustained by the hope of the life and rewards beyond, and a blessed resurrection from the dead. One of them said to the king, “Thou, indeed, O persecutor, takest us out of this present life, but the King of the world will raise us up, who died for His laws, unto everlasting re-awakening of life.” And another said: “It is desirable, being put to death by men, to look for hope from God to be raised up again by Him; truly, for thee, there shall be no resurrection to life.” The fifth said: “But thou continue thus, and thou shalt behold His glorious might, how He will torment thee and thy seed.” The sixth, being ready to die, said . . . “But, think not thou, that hast taken in hand to fight against God, that thou shalt escape unpunished.” The dauntless mother exhorted them all, saying: “The Creator of the world, who originated and formed man, will in mercy give back both your health and life again, as ye now give up yourselves for His law’s sake.”

* xv. 23-26.

† xvi. 9, 15.

‡ vi. 23-26.

And she addressed her last surviving and youngest son thus : " Fear not this executioner, but, showing thyself worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren ;" and he said to the king : " For our brethren, having now suffered a short pain, are dead under God's covenant of everlasting life ; but thou, through the judgment of God, shalt receive the just punishment of thy presumption."* And Antiochus Epiphanes, that profane and cruel persecutor, when stricken with a sore disease, became broken and penitent in spirit, said, in his letter to the Jews : " I give very great thanks to God, having my hope in heaven."† And of Judas Maccabæus it is said, " And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin-offering, doing therein very well and honestly, in that he was mindful of the resurrection ; for if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead. And also in that he perceived that there was great favour laid up for those that died godly, it was a holy and good thought. Whereupon he made a reconciliation for the dead that they might be delivered from sin."‡

IV. MACCABEES.

Eleazar exclaims, " Mouth ! thou shall not pollute my old age nor the full stature of a perfect life."|| And the seven martyred sons say in succession : " They who believe that (religion masters the passions), to God they die not ; for, as our forefathers—Abraham, Isaac, and Jacob—they live unto God."§ " For, through this ill-treatment and endurance, we shall bear off the rewards of virtue. But you, for the wicked and despotic slaughter of us, shall from the Divine vengeance endure eternal torture by fire." " I lighten my suffering by the pleasures which are connected with virtue. But thou art tortured with threatenings for impiety, and thou shalt not escape, most corrupt tyrant, the vengeance of Divine wrath."¶

* vii. 9, 14, 17 19, 23, 29, 36.
§ vii. 19.

† 2 ix. 20. ‡ xii. 43-45.
¶ ix. 8, 9, 31, 32.

|| v. 36.

"Now then, whatsoever instrument of vengeance ye have, apply to my body; for ye are not able, even if ye wish it, to touch my soul. We, O accursed tyrant, suffer this for the sake of Divine education and virtue. But thou for thy impiety and blood-shedding shalt endure indissoluble torments. By the blessed death of my brethren and the eternal punishment of the tyrant, and the glorious life of the pious, I will not repudiate the noble brotherhood."* Divine vengeance is reserving you for eternal fire and torments, which to all eternity shall cling to you." "Thee, both living and dead, He will punish."† "Let us not fear him who thinketh he killeth; for great is the trial of souls and danger of eternal torment laid up for those who transgress the commandments of God." "If we suffer thus, Abraham, Isaac, and Jacob will receive us, and all the fathers will commend us."‡ "All the seven youths, as though running the road to immortality, hastened on to death through torture."|| "The mother elected the religion which, according to God, preserves (saves) unto eternal life." "And they saw this, too, that they who die to God, live to God, as Abraham and Isaac and Jacob and all the patriarchs."§ "Be of good cheer therefore, O holy minded mother, holding the firm hope of your steadfastness with God. Not so gracious does the moon appear with the stars in heaven as thou art established honourable before God, and fixed in the firmament with thy sons whom thou didst illuminate with religion to the stars." "For it was truly a Divine contest carried on by them. For at that time virtue presided over the contest, approving the victory through endurance, namely immortality, eternal life. The tyrant himself and all their council admired their endurance, through which they now stand beside the Divine throne and live a blessed life. For Moses saith, 'And all the saints are under Thy hands.'"¶ "Whence those persons giving up their bodies to pains for the sake of religion, were not only admired by men, but were deemed worthy of a Divine portion. And the tyrant Antiochus Epiphanes was both punished upon earth, and is punished now he is dead."

* x. 4, 10, 11-15. † xii. 12, 19. ‡ xiii. 14-16. || xiv. 5.
 § xv. 3, 25. ¶ xvi. 4, 5, 11, 12, 17, 18, 19.

"Divine retribution pursued and will pursue the pestilent wretch. But the children of Abraham, with their victorious mother, are assembled together in the choir of the fathers, having received peace and immortal souls from God."*

V. MACCABEES.

"The weight of evidence," says Dr. Bissell, "places this book in the latter half of the first century of the Christian era. It was written in Syro-Chaldaic by a Jew." He says, "As it regards its eschatology, the writer seems to have adopted in general the views respecting the survival of the soul after death, the resurrection, and a future judgment which he found represented in his authorities—though in a somewhat more developed form. He puts into the mouth of one of the martyrs under Antiochus Epiphanes, for instance, the words (v. 13), 'Whom He will restore to their bodies when He shall raise to life the dead men of His nation, and the slain ones of His people.'" The allusion may, perhaps, be to Isa. xxvi. 19: "Thy dead men shall live, together with my dead body shall they arise," &c. In the same chapter the heroic mother is represented as saying to her youngest son, who was about to suffer a fearful death, as his six brothers had done before him: "For if you could see, my son, their honourable dwelling-place, and the light of their habitation, and to what glory they have attained, you would not endure not to follow them; and, in truth, I also hope that the great and good God will prepare me, and that I shall closely follow you." The doctrine of punishment of the wicked, too, appears to have gained somewhat in clearness. The lad, addressing Antiochus (verses 49-51), says, "But your dwelling-place shall be the infernal regions, with exquisite punishment from God. And I trust that the wrath of God will depart from His people on account of what we have suffered for them, but that you He will torment in this world, and bring you to a wretched death; and that afterwards you will depart into eternal torments."

* xvii. 3, 5, 22.

Summary of the Testimony of the Apocrypha.—Such were the opinions of the Jewish people, at or near the time of Christ, respecting the last things. They were the growth of two thousand years of patriarchal tradition and Divine communications. As has already been seen, the Jews knew more about the future life than appears upon the surface of the English version of the Old Testament. This is at once illustrated and confirmed by these excerpts from the Apocrypha. There is nothing in them of any importance that is absolutely new, respecting the life to come and rewards and punishments, for all the main ideas had already been taught with more or less clearness in the inspired Scriptures. There we see what the prophets taught, here what the people believed. In the one case we see the seed sown, and in the other the harvest of opinion. Some of the ideas have advanced a stage, and all of them are presented with greater clearness and sharpness of outline. And this *human side* of these great truths is invested with supreme interest, inasmuch as it presents not merely the theoretic beliefs of the people, but beliefs which, from their own peculiar experience, had become intensely practical. Forged and annealed in the fiery furnace of trial, these beliefs became the strongest convictions of their nature, and formed part of their very being—God and the life to come were eternal realities to them—animating and sustaining them in the hour of trial.

It is here seen, as in the Old Testament, that the spirit lives apart from the body. The soul at death “returns to Him who gave it,” and then passes into a kind of intermediate state till the “resurrection.” Good spirits enter the “dwelling-place of peace,” “The Chambers of Souls,” while the bad “wander about in torment.” The prophets make frequent reference to a “resurrection,” which in some cases may be national revival, but in others, undoubtedly, it is personal, as in Daniel xii. 2. This idea of a personal rising from the dead comes strongly out in the Apocrypha, as also does the correlated idea of the judgment. God the Righteous Judge of all the earth, will judge all men, rewarding the righteous, and punishing the wicked. That is the “day of judgment,” “the decisive day,” “the day of reckoning,” “the inquisition of souls,” “the last

day," which is "the end of time and the beginning of immortality."

We have seen unmistakable indications in the Old Testament of a division in Sheol (Hades), and that while good spirits go to the higher division, the bad go to the lower, and Sheol (Hades) becomes the distinctive name of the latter. This idea is enlarged and placed beyond a doubt in the Apocrypha. At the end of the way of sinners is the "Pit of Hades." Hades, the invisible land, is at the end of the life of all, both good and bad, but here it must mean the place of punishment, and corresponds with "The wicked shall be turned into Sheol" of David. On the other hand, "The faithful in love shall abide with God," and, the holy eunuch "shall receive a more desirable inheritance in the temple of the Lord." "No torment shall touch the righteous," and "their children shall not see hell;" keeping wisdom's "laws is assurance of incorruption, which maketh near to God and bringeth to a kingdom." Are not these echoes of "Thou wilt not leave my soul to Sheol, nor suffer Thy pious one to see corruption (the pit); Thou wilt deliver me from the hand of Sheol," and "take me to the after glory?" More clearly still is this division set forth in the restored portion of Esdras vii.: "And the *lake of torment* shall appear, and over against it the *place of rest*. And the furnace of Gehenna shall be seen, and over against it the paradise of delight." "Here is delight and rest, and there is fire and torment." The two states are placed in sharp antithesis. After death the spirits of the lost will be in torment, and their "pains" are described as consisting mainly in the consciousness of wrong doing, and knowing what they have lost, and the anticipation of yet greater misery at the judgment day, and a sight of the glory of God, against whom they have sinned; while the righteous, seeing from what they have been saved, rejoice in the glory and blessedness of the beatific vision of God, and look forward to an increased measure of these at the last day.

Concerning the nature of rewards and punishments, the same metaphors are employed as in the Old Testament—"darkness," "fire," "fire and worms," "death," "death and

destruction," &c. But it is not a little remarkable that, in the description of the state of souls after death referred to in the preceding sentences, though the wicked are in "torment," and the righteous in "blessedness," no *material* element is mentioned in connection therewith. It is evident, therefore, that the strong language employed to describe rewards and punishments is used entirely in a metaphorical sense. It is to be noted, also, that the "destruction" here spoken of does not mean annihilation, but, merely, consigned to punishment; for those who experience it still live on—they "suffer pain after death," they "know it by pain," they "have pain and sorrow," they will "wail with pain for ever," "they dwell in torments," "are tormented," "live in torments," "thirst and pain are prepared for them," "He shall plunge them speechless down headlong . . . They shall be utterly laid waste, and be in anguish," all implying continued conscious existence. This last quotation is equivalent to "Cast him down;" and "Thou castest them down to destruction: they are brought into desolation" of Psalms xvii. and lxxiii. On the other hand, the righteous have an "honourable dwelling-place," a "habitation of light," "fulness of life," "wages of righteousness, the reward of blameless souls," "a desirable inheritance," a "kingdom of glory, and a crown of beauty," "heaven," "the glory of God," "dwellings of health and safety," a "paradise whose fruit endureth for ever," wherein is "satisfaction and healing," "salvation," "evil passed away and good victorious, the tree of life planted, abundance made ready, a city built, rest assured, goodness and wisdom made perfect, the root of evil sealed up, weakness and the moth hid, corruption fled into hell, sorrows passed away, and the tree and treasure of immortality," "where they die not, but live unto God," "are with the saints, among the sons of God," "with Abraham, Isaac, and Jacob, join the choir of the fathers," "receive a Divine portion, stand beside the Divine throne, live a blessed life, receive pure and immortal souls;" in a word, "have attained to glory."

Here we have the word immortality for the first time—but we have the *thing*, if not the name, in the Old Testament. Here also we have the idea already met with in Psalm xlix., "The saints shall judge nations and have dominion over

peoples ;" which agrees with Paul, "Do ye not know that the saints shall judge the world ?"*

The Apocrypha represents rewards and punishments as irrevocable and perpetual. It is impossible to conceive of stronger language than is used on these points. One element of the misery of the lost is, the impossibility of making "sufficient repentance that they may live." To the question whether one may excuse, or pray for another at the judgment day, the answer is, "No one will ever pray on behalf of any other one, for all shall bear, each for himself, his own wrong-doing or well-doing." "Then no man will be able to save him that is lost, nor to oppress him that hath gotten the victory." "Virtue marches on in triumph in eternity." "The righteous live and reign for evermore," "have everlasting life," a "hope full of immortality," "everlasting re-awakening of life." "Religion preserves (saves) unto eternal life." The reward of victory is "immortality, eternal life." On the other hand the wicked suffer "eternal torture by fire," "indissoluble torments." "The Divine vengeance is preserving you (Antiochus Epiphanes) for eternal fire and torments which to all eternity shall cling to you (shall not be relaxed from you)," and, according to Dr. Bissell, the lad says, in the fifth Book of Maccabees, "But your dwelling-place shall be the infernal regions, with exquisite punishment from God. He will torment you in this world and bring you to a wretched death, and afterwards you will depart into eternal torments." The testimony of the Apocrypha on this point may be summed up in the words of Dr. Bissell: "The virtuous, meaning those who have been faithful to the law of Moses, will enjoy eternal blessedness in the company of one another and of God. While the wicked will suffer fiery and unending torments after the death of the body."

In the Apocrypha, as is witnessed by these excerpts, we have the same perplexity with the mysteries of Divine Providence—the introduction of moral evil, its continuity and results, here and hereafter,—that has troubled and oppressed the wisest men in all ages. The same passionate cry for

* 2 Cor. vi. 2.

deliverance that has always come from earnest souls. The same fierce conflict between good and evil, with the victory and palm, the failure and misery, that has ever characterised humanity. And, lastly, we have the ultimate reference made, as it ever must be, to God the righteous Judge of all the earth.

These quotations are not put forward as the infallible utterances of the standard of truth—but rather as evidences of the national creed—what the people thought and believed, as the product and result of the patriarchal faith and the teaching of the prophets concerning the last things.

CHAPTER V.

THE TESTIMONY OF THE NEW TESTAMENT TO A FUTURE LIFE AND RETRIBUTION.

“Christ hath brought life and incorruption to light.”—2 Timothy i. 10.

SECTION I.—THE MISSION OF CHRIST.

We have seen that away far back in prehistoric times mankind had a firm faith in a life to come, and in God as the Governor and Judge of the world. We have traced this faith all through the ages, and have seen how religion, pure and exalted at its birth, became gradually obscured and overlaid by the conceits and inventions of men. Having become degraded to the level of human, and even animal, nature, instead of elevating and refining men, it contributed largely to their deeper degradation. We have seen, too, how this faith appears in a clearer and purer light in the Old Testament, and have followed its development as it grew stronger and brighter through the two thousand years of Jewish history. From the Apocrypha, and the Jewish writers Josephus and Philo, and from Tacitus the Roman historian, as well as from the New Testament, it is evident that belief in a future life and retribution was very general among the Jews at the commencement of the Christian era. But the light on these subjects was now to receive a vast accession in fulness, strength, and certainty. With the appearing of the “Light of the World,” the dawn of the old dispensation expands and brightens into day. Christ came down from Heaven to reveal God to men. He is the Divine “Logos”—*the Revealer and the Revelation of God*—in human nature and human life. He

flings a flood of light over men's relations to God and the unseen. In the light of His teaching, God is no longer the God of the Jews only, but the God and Father of all mankind, the Lawgiver, King, and Judge of the world. Sin appears more than ever the bane and curse of men, and righteousness their great want. God, the Righteous Judge, administers impartial justice to all ; and retribution, from which the temporal and material element is largely eliminated, is lifted into the higher sphere of the spiritual and the eternal, and made to rest on moral and spiritual conditions. He has invested the future life with intense interest and high practical value ; and connecting it with the great verities of religion, He has made it a never-failing source of strength and consolation in the trials and sorrows of life, and the mightiest motive power for good in the world.

In His Divine and human natures He unites two worlds—the spiritual and the physical—and becomes the centre and medium of communication between the visible and the invisible, and the Leader of all the forces in the Universe. In the Old Testament dispensation there were occasional manifestations of spiritual powers, but now this is the rule, not the exception. The Gospel is, emphatically, the dispensation of the Spirit—the proper sphere of the operation of spiritual forces. The “signs and wonders” surrounding Christ, and the mighty works done by Him, are the natural and necessary result of His being. He Himself—God and Man—is the great wonder. To Him there is nothing supernatural ; but all His mighty works are natural, and just what might be expected from such a Being. Lord both of the spiritual and material worlds, He holds all their forces in His hands, and can employ them at His pleasure to work His will. Without doing violence to nature's laws, He can introduce alongside of them, in this lower sphere, the forces of the higher to accomplish ends which physical laws were neither designed nor adapted to accomplish. Thus, what seems to us to be supernatural and miraculous is but the fitting and necessary expression of the present God. To Him heaven is opened, and the angels ascend and descend upon Him, who is at once the Son of Man and the Son of God.

• The salvation of men from sin and hell was the supreme

object of His mission. With Divine compassion He saw the human race sunk in sin and woe, came forth into the world ; and, with tender accents, called to suffering humanity : "Come unto Me, and I will give you rest." All through the ages it had been manifest that men were a fallen race—had lost their birthright ; were not what they were designed to be, and might be—and the whole history of the world shows, that if men were ever to reach a higher, purer, happier life, a mighty Helper was needed, One who could "take hold" of men and inspire them with the life and power of God ; in a word, man needed a *Divine, personal Saviour*. Christ came forth from heaven declaring "I am the *Way*, and the *Truth*, and the *Life*"—the way to righteousness and God ; the truth to illuminate and guide ; the life to quicken and bless. By His redemptive work He opens the Kingdom of Heaven, and by His Divine teaching and holy and beautiful life He shows the way. He blesses His followers with a splendid faith, and inspires them with a glorious certainty of spiritual and eternal blessedness. He associates it all with Himself, personally, as the Divine Saviour, and becomes the Captain and Leader of the redeemed host to the glory land. How grand are His words : "Let not your heart be troubled ; ye believe in God, believe also in Me. In My Father's house are many mansions, if it were not so I would have told you ; for I go to prepare a place for you. And if I go and prepare a place for you I come again, and will receive you unto Myself, that where I am there ye may be also." Thus, by the advent of the Son of God into this world, heaven and earth, the Divine and human, are brought together. He came down from heaven to earth to lift men up from earth to heaven. The Son of God became the Son of Man, that the sons of men might become the sons of God. He, as Man, stood shoulder to shoulder with men in this life to show what God is to man, and what man ought to be and might be to God and man, both in this life and that which is to come.

EXPLANATORY NOTE.

On account of the passages in the New Testament referring to the future life being so numerous, it has been thought preferable to depart

from the plan followed with the Old Testament and Apocrypha, and instead of giving the passages, to select the principal terms employed in connection with the subject, for examination. It is believed this method will answer a higher purpose, and lead to a clearer understanding of the great subject of retribution. To understand the will of God, it is necessary to ascertain the force and meaning of the *terms* employed—especially what may be called the *key words*. Words, as Archbishop Whately observes, are *counters*, and it is of prime importance to know their value and how they are used, in order to understand the *things* they represent. The following is offered as a contribution towards the exegesis of the subject. The inquiry has been pursued with a sincere desire to know the truth, and under the guidance of the best authorities in Hebrew, and in New Testament and LXX. Greek—Gesenius, Cremer, Robinson, &c. It has been sought to ascertain the original idea connected with the word—the changes it has undergone in the course of time—then, the mature idea, as illustrated and confirmed by its use in sacred and profane literature.

SECTION II.—THE KINGDOM OF GOD, PARADISE, HEAVEN.

I.

THE KINGDOM, WHAT IT IS.

“The Kingdom of God is *Royal Dominion*—a designation which embraces both the *power* and *form* of government—the *rule* and the *territory*—the *kingship* and the *kingdom*.”* It is called the Kingdom of *God* because it is the sphere of Divine rule, that order of things in which the prevalence of His will, especially the realisation of His saving purpose, becomes manifest. It is called the Kingdom of *Heaven*, as indicating the Divine origin, higher nature, and ultimate issue of that redemptive system, whose design is to destroy the antagonism of the present order of things to the Divine will and bring men into holy and blessed sympathy and fellowship with God. And it is called the Kingdom of *Christ* because it is He who executes the redeeming will of God, and it is in Him, and through Him, that the new order of things and the saving purposes of God find their realisation.

* Cremer.

This kingdom has its germ in the Old Testament. There God everywhere appears as King, and Israel is His kingdom. He reveals His royal authority in Israel, as distinguished from all other nations, by saving and redeeming; amongst the Gentiles, as the foes of Israel and of His rule, by judgments; but His relation to Israel, as King, is a manifestation and prophecy of what He is and designs to be to the whole world, to whom, in the economy of redemption, He brings help and salvation. The glorious things spoken by the prophets of the Messiah, as working out God's gracious purposes, are formulated by Daniel into a kingdom. "The God of Heaven shall set up a kingdom, which shall not be destroyed . . . it shall stand for ever." The idea is taken up and reproduced in Wisdom x. 10, and in the Song of the Three Children—33—and is largely used in the New Testament as a comprehensive expression for all the blessings of salvation brought to the children of men by the Divine plan of redemption. The prophets proclaimed the approach of the reign of the Messiah and its concomitant blessings; and the burden of the first evangelic preaching was: "The Kingdom of God—of Heaven—of Christ—is at hand—is come unto you," to which corresponds the prayer "Thy kingdom come, Thy will be done, as in heaven so on earth."

This Kingdom is not of this world. It belongs to the higher order of things; and, being spiritual, it can only be entered by a new and spiritual birth. All its true subjects are born from above—born of the Spirit. To be born again, to be saved, to have eternal life, and to be in, possess, or inherit the Kingdom of God, are one and the same thing. As this salvation, which commences here in spiritual and moral fellowship with the Lord Jesus Christ, belongs to a higher order of things, it meets with antagonism in its development in the present world, and will only reach its grand consummation in the world to come. It is, therefore, a *present* and yet a *future* salvation; and as the Kingdom of God in its *general* aspect on earth is limited in its sphere of operation—not having, as yet, extended to all nations—and is limited also in its *particular* aspect, as the blessings of salvation, though experienced here in part, can only

be fully realised in heaven, so it may truly be said to *have come*, and yet may be regarded as *still to come* in all its fulness of power, and blessing, and glory. But this Kingdom that has come, and is still to come, is *one*—as the Christ of earth and the Christ of heaven, the Man of Nazareth and the glorified Son of God, is *One*; and the salvation of the Kingdom, which begins and grows on earth, will be completed in heaven—grace and glory are inseparably connected.

The holy to the holiest leads.

The *life* which Christ gives—high, spiritual, and Divine—is eternal life, and contains in itself all the blessedness and glories of heaven. He who is justified—made righteous—will, in due course, be glorified.

The Kingdom of God, in its earthly form, has come down out of heaven, with Christ as King, to gather into itself the sinful children of men, bring them into conformity with the Divine will, and transfer them to glory; and when it has done its work on earth, will be drawn up to heaven again. “Christ has opened the Kingdom of Heaven to all believers.” It thus appears that the Kingdom of Heaven is identical with *Paradise*. These are not *different things*, but different names for the *same thing*. Paradise, heaven, is nothing else but the glorious consummation of the Kingdom of God. Our Lord ascended up to heaven—and yet he went to Paradise. Paul was caught up to the third heavens, and was caught up to Paradise. The tree of life, which is in heaven, is said to be in Paradise. In these, the only three places where this name, Paradise, occurs in the New Testament, it is undoubtedly synonymous with heaven. Paul seems to distinguish three concentric circles of heavens: (1) The material heavens which overarch and encompass the earth; (2) heaven in a general religious sense, as a higher order of things, contrasting with earth and earthly things; (3) and heaven as the central dwelling-place of God, where the gracious beatific vision of Him is enjoyed by holy intelligences.

When men have done with the present life, they go either to the lower division of Hades, like the rich man, or, like Lazarus, to Abraham’s bosom, Paradise, Heaven.

II.

CHRIST GOES TO GOD AND HEAVEN.

Our Lord constantly declared that He was to ascend to "My Father in heaven." In His wonderful intercessory prayer He says: "Holy Father . . . I come to Thee." On the cross His dying words were, "Father, into Thy hands I commend My spirit." "God raised Him from the dead, and made Him to sit at His right hand in the heavenly places." "He was received up into heaven, and sat on the right hand of God." "He is the Son of Man who is in heaven." "The great High Priest who hath passed into the heavens, and sat down on the right hand of the throne of the majesty in the heavens." "He has entered into heaven itself, now to appear before the face of God for us." "Stephen saw the glory of God, and Jesus standing on the right hand of God." Paul declares he had "seen the Lord," in all probability when he was caught up to heaven, Paradise, where exceeding great revelations were vouchsafed to him. In the apocalyptic visions of John, Christ always appears present with God, and angels, and men.

III.

SAINTS GO TO CHRIST.

Christ declares to His disciples "I come again, and will receive you unto Myself; that where I am, there ye may be also"; and He prays, "Father, that which Thou hast given Me, I will, that where I am they also may be with Me, that they may behold My glory." To the penitent thief on the cross he says: "*To-day* shalt thou be with Me in Paradise." Stephen died with the words on his lips: "Lord Jesus, receive my spirit." Paul has a clear and firm belief that he will go to Christ. "We know that, if the earthly house of our tabernacle were dissolved, we have a building from God, a house not made with hands, eternal in the heavens . . . Whilst we are at home in the body we are absent from the the Lord . . . and we are willing rather to be absent from the body to be *at home with the Lord.*" Again, he

speaks of himself as being in a "strait betwixt the two"—life and death—wishing to live for the good of the Church, yet "having the desire to depart, and be with Christ; for it is very far better." It is clear that *Christ went to be with God; and believers, when they die, go to be with Christ; then, as Christ and God are in heaven—Paradise—believers, at death, go to heaven—Paradise—also, and enjoy conscious blessedness in the presence of Christ and of God, where there is fulness of joy for evermore.* What a glorious revelation of the future life Christ has furnished! Verily, "He hath brought life and immortality to light."

IV.

DEATH THE SLEEP OF THE BODY, NOT OF THE SOUL.

We see, then, that, according to the teaching of the New Testament, the spirits of the followers of Christ go directly to heaven, where He is. It knows absolutely nothing of an intermediate state between heaven and hell, in which the souls of the righteous sink into unconscious sleep, or undergo a further process of purification until the judgment. Sleep is frequently mentioned, it is true, but it is the sleep of the body, not of the soul. It is a beautiful euphemism for death. "Our friend Lazurus sleepeth, but I go that I may awake him out of sleep." The proto-martyr Stephen saw heaven open, and the Son of Man standing on the right hand of God, and said, "Lord Jesus, receive my spirit," *and then "fell asleep."* Paul places this beyond a doubt. "We shall not all *sleep*, but we shall all be changed, in the twinkling of an eye" (1 Cor. xv. 51; 1 Thess. v. 10). Those who are alive at the last day shall not *die*, but shall be changed. All this is in beautiful accordance with many touching epitaphs, expressive of the faith and hope of the living and the dead, in the early days of the Church, such as "Here sleeps in Jesus," "Here rests in God."

That the soul does not sleep from death till the judgment is made clear from what has been already said, and also by the following passages:—"On the Mount two men, Moses and Elijah, talked with Jesus;" "Angels carried Lazarus

straight to Abraham's bosom, and the rich man was buried, and found himself in torment in Hades." John, in the Revelation (vi. 9) represents the souls of the martyrs crying "with a great voice, saying, How long, O Master, the holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" Again, in vii. 9, he says: "I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes, and peoples, and tongues, standing before the throne and before the Lamb, arrayed in white robes, and with palms in their hands. . . . These are they who came out of the great tribulation, and they washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and they serve Him day and night in His temple; and He that sitteth on the throne shall spread His tabernacle over them." These souls, who were enjoying this sleepless activity and delightful service, were souls that *had come* out of some special tribulation. "Blessed are the dead who die in the Lord from henceforth" from now, blessed at once; no sleep; no cessation of service. "At home with the Lord." No countenance is given in the New Testament to the sleep of the soul, or to the numerous strange and absurd notions that have been held since the days of the Apostles concerning the state of the dead.

The doctrine of Christ and His Apostles seems to be this: "The life after death is an immediate continuation of the present life. The soul is not altered in death, but takes along with it its dispositions, its habits, and whole tendencies into the future world. The life to come, taken in connection with the present, make together one whole, even as manhood is only the continuation of youth. The life to come is to be regarded as the consequence of the present, since the consequences of all our present dispositions, inclinations, and actions continue there. Death determines the destiny of men in the future world. It is here that man lays the foundation of his future happiness or misery. This is the state of probation, that of retribution. All this is taught in the New Testament, sometimes literally, and at other times figuratively, as sowing and reaping, a contest and a crown."—*Dr. Knapp.*

Immediately after death retribution begins, and the destiny of men is fixed. "It is appointed unto men once to die, and after this cometh the judgment." Christ may be said, in a *very real* sense, to judge every man at death according to his character and deeds. Then the disembodied spirits of men pass into that state for which their lives in the present state have prepared them. The righteous will be happy in heaven, but their happiness will not be complete until the resurrection and general judgment. Then the body will be raised a spiritual body—powerful, incorruptible, glorious, and again be joined to the soul; and the reunited soul and body will be made completely and eternally happy in the presence of God. In like manner the souls of the wicked at death go into the place of punishment, where their state is analogous to that of the fallen angels, who were "cast down to hell and committed to pits of darkness reserved unto the judgment." Then, when they are raised from the dead, and receive their final doom, their punishment will be more full and complete in Gehenna. Thus, then, we see that the Scriptures teach that in the state between death and judgment the good are happy and the bad are miserable, according to their antecedent conduct and character; but the happiness of the one and the misery of the other will be greatly augmented at the judgment day.

SECTION III.—'Αἰδης OR 'Αδης, HADES, AND 'Αβυσσος THE ABYSS.

Hades occurs eleven times in the New Testament, but in the Revised Version it is thrown out in 1 Cor. xv. 55. It is the Greek name of the invisible world, and is adopted by the LXX. and the New Testament writers, as the equivalent of the Hebrew Sheol. We have already seen that the ideas of the Hebrews do not materially differ from those of other ancient nations. This unity of belief shows that the idea of Hades is "the product of the common consciousness of humanity" (*Delitzsch*). Sheol—Hades, in its most general sense, is the invisible land, the place of assembly and resi-

dence of all the dead—the world beyond. It concentrates in itself all the dead, and all that death brings with it to man. But very early in the history of the Jews, and all ancient nations, a distinction was made in the destinies of men, and a division became visible in Hades. There is an upper and a lower region. The nether portion is especially the place of the ungodly, where they suffer for their sins. Hades becomes gradually identified with this lower division, until at last it is used as the proper and distinctive name of the realm of the dead, where the wrath of God is revealed (Psalms xlix. 14, 15, lv. 15, ix. 17; Proverbs v. 5, vii. 27, ix. 18, xv. 11; Isaiah xiv. 9, 11, 15; Ezekiel xxxii. 27; Numbers xvi. 30-33; Deuteronomy xxxii. 22). This division becomes still more visible in the Apocrypha, but is most distinctly marked in the New Testament. "The word Hades is used only in the New Testament in reference to dead sinners" (*Hengstenberg*). It is their proper place, where they receive the result of their conduct.

The rich man and Lazarus die, and enter the invisible world, but while Lazarus goes to Abraham's bosom, the rich man "lifts up his eyes in *Hades*, being in torment." When it is said "Capernaum shall be brought down unto *Hades*," it means more than that the town would be destroyed and its inhabitants die. All men die, good and bad. It means that they should be consigned to the place of punishment. The idea is the same as in Isaiah xiv. 11, 12 and Ezekiel xxxii. 27, and elsewhere based on the conception that Hades is the proper place for sinners, where they and all their glory are brought to shame.

When Christ says the gates of *Hades* shall not prevail against His Church, He means more than meets the eye. He gives a promise of eternal duration to it, for all the powers of evil, all that tends to destroy earthly things, shall never prevail to destroy it.

The soul of Christ was not left *in*, or, rather, *to*, *Hades*. The Hebrew and Greek prepositions employed indicate *motion towards*, *to*, to the power of. As Hades in its wider sense includes both Paradise and the prison-house of the lost, in one sense Christ, when He died, may be said to have entered Hades, *i.e.*, the upper, not the nether, division of it.

But what is meant here is this, "Thou wilt not leave my soul to the punitive Hades and the powers of evil and darkness ; but I shall soar away to the realms of light—the abode of the blessed." On the Cross He committed His spirit into the hands of His Father. He said to the thief, "*To-day* shalt thou be with Me in Paradise," when only an hour or two of the day remained. There is not a tittle of evidence that He entered the punitive division of Hades. This passage asserts the direct contrary—that His soul was not left to the power of the lower, evil division, but that He passed directly into Paradise to God.

In the grand vision of Christ vouchsafed to John, He is represented as having the keys of death and *Hades*. It is clear Hades is not used here in its general sense, the invisible world, for it would mean the same as death, which would be useless tautology ; but it means the place of punishment, of which Christ claims to have power over the entrance, as well as over death, the general entrance into the invisible world. So, again, in the Revelation, Hades is represented as following in the train of the pale horse and his rider, death. But this death is a judgment upon the ungodly, as opposed to the Kingdom of God. "For such, to die and go into hell is all one" (*Hengstenberg*). And when the sea and death and *Hades* deliver up the dead that are in them, it is intimated that the prison-house of the wicked will be opened, and they will be brought to judgment, when death and *Hades* are cast into the lake of fire. *Hades*, as the prison in which the lost are kept, will be abolished at the judgment, as no longer needed, and will be developed into the "lake of fire," the final place of punishment. We think these considerations prove that in the time of Christ *Hades* had become the distinctive and proper name of the lower division of the invisible world—the prison or place of punishment of the wicked—and was used in no other sense in the New Testament.

These two divisions of the invisible world are variously designated in the New Testament. The lower, in addition to Hades, is called Gehenna, hell, the Gehenna of fire, a furnace of fire, outer darkness, the abyss, the lake of fire, while the higher is distinguished as the Kingdom of God,

the Kingdom of Heaven, heaven, Paradise, our Father's house, Abraham's bosom, the heavenly Jerusalem, Mount Zion, &c.

ᾍδης. Hades.

Matt. xi. 23.—Thou, Capernaum, shalt go down unto Hades.

Matt. xvi. 18.—And the gates of Hades shall not prevail against it.

Luke x. 15.—Thou, Capernaum, shalt be brought down unto Hades.

Luke xvi. 23.—In Hades he lifted up his eyes, being in torments.

Acts ii. 27.—Thou wilt not leave my soul in, *or to*, Hades.

Acts ii. 31.—Neither was Christ left in, *or to*, Hades.

1 Cor. xv. 55.—O Hades, where is thy victory?*

Rev. i. 18.—And I have the keys of death and of Hades.

Rev. vi. 8.—And Hades followed with him (Death).

Rev. xx. 13.—And death and Hades gave up the dead which were in them.

Rev. xx. 14.—And death and Hades were cast into the lake of fire.

*Ἀβυσσος, *The Abyss, Bottomless Deep*.—This word occurs nine times in the New Testament, and is akin to Hades and Gehenna. The bottomless abyss is the place of the dead, especially the wicked dead. In Scripture it is often employed in antithesis to heaven,† and is identical with the phrase “under the earth.”‡ “It is this antithesis to heaven which makes the Abyss a synonym of Hades, wherein that remoteness from heaven finds full expression” (*Cremer*). It is the abode and prison-house of evil spirits and destructive powers, over which reigns Abaddon, the Destroyer, and is equivalent to the New Testament sense of Hades, *i.e.*, the nether primitive division of Hades and Gehenna (Luke viii. 31; Rom. x. 7; Rev. ix. 1, 2, 11; xi. 7; xvii. 8; xx. 1, 3).

Tartarus, which in Greek mythology was the lower part or abyss of Hades, where the shades of the wicked were imprisoned and tormented; in Jewish usage equal to Gehenna—2 Peter ii. 4, *ταρταρώσας*, cast them down to Hell, Tartarus, Gehenna (*Jos. Ant.* xviii. 1-3).

* Hades is thrown out in this passage in the Revised Version, but Hosea xiii. 14, the mother passage, contains both death and Hades.

† Gen. vii. 11; Job xi. 8; Ps. cvii. 26, cxxxix. 6-8; Amos ix. 2.

‡ Phil. ii. 10; Rev. v. 3, 13.

SECTION IV.—Γέεννα, GEHENNA, HELL.

I.

This name of the place of future punishment occurs twelve times in the New Testament, and is derived from גֵּי הִנּוֹם, Gë-Hinnom, the ravine or glen of Hinnom. The topography of Jerusalem has, until recently, been very uncertain, and it has been difficult to identify places in and around it—Gai-Hinnom among the rest. But recent explorations have shed much light and solved many difficulties in this respect. Jerusalem is a mountain city of great antiquity. It stands on an elevated plateau of limestone rock, 2500 feet above the level of the sea, and is nearly surrounded by hills of the same geological formation—part of the great mountain range, running north and south, which forms the backbone of the country. This peculiar environment suggested the beautiful figure:—

As the mountains are round about Jerusalem,
So the Lord is round about his people.

The city, for nearly its whole extent, is separated from the surrounding hills by a ravine, which anciently greatly enhanced its beauty and strength. This ravine commences at the north-west angle of the city, where it is shallow, and sweeps round the north and east sides, with rapid descent to the south-east corner, where it joins the corresponding valley from the west and south, near the ancient well of En-Rogel. At this point it is 670 feet lower than at the point of departure—a great fall in its course of a mile and a-half. The portion of the glen on the east of the city, between Moriah and the Mount of Olives, is now called the Valley of Jehoshaphat, and the Kidron, or Black Valley; and the portion on the south and west sides is now (but erroneously as we shall see) called the Valley of Hinnom, an unknown hero of ancient times. Near the point of junction of these two valleys another valley opens, and stretches away in a north-westerly direction through the very heart of the city, dividing it in two. On the one side are Moriah and Acra, and on the other Mount Zion, the city of David. This valley

is now called the Tyropæon,* or Cheesemonger's (Tyrian's?) Valley, near the mouth of which is the Pool of Siloam. Originally it was deep and picturesque, though now nearly filled up with rubbish, *e.g.*, at the south-west corner of the temple a shaft has been sunk through the debris, and the original bed has been found 90 feet below the present surface. The ancient bed of the Kidron has been found to be $38\frac{1}{2}$ feet below, and 75 feet westward of, the present bed.† These valleys are dry now, except in the winter; but in ancient times, when their sides and the whole watershed were well wooded, with no rubbish to absorb the moisture, there would doubtless be an abundance of water. At the junction of these three valleys the waters of Kidron, Gihon, Siloam, and En-Rogel met, and mingled, and forced their way in a south-easterly direction, through a gorge in the mountains, to the Dead Sea. The four valleys meeting together on the south-east of Jerusalem really form but *one* valley with four radiating branches, something after the form of a hen's foot. Any tribe, as the sons of Hinnom, holding the centre, would command the whole. The open space formed by the mouths of the four valleys at their junction was enclosed on three sides by the crescent of Jerusalem—formed by Mounts Zion, Acra, and Moriah, and by the Mount of Olives on the east. This whole space, including the sloping sides of the enclosing hills, so near the mountain city, and so beautiful and romantic in itself, was a never-failing source of interest and delight to the inhabitants:—"It was the open ground for pleasure, for worship, and for any purpose that it might serve—the 'Park,' the 'Ceramicus,' the 'Campus Martius,' of Jerusalem."‡ Here, in the days of national prosperity, were luxuriant groves, pleasure gardens of kings and nobles, shady walks, and sacred tombs cut in the rocky sides of the hills. The valley was known before the time of Joshua and down to the time of Jeremiah as Gai-Hinnom, *i.e.*, Glen-Hinnom.

There are strong reasons for believing that the modern valleys of Hinnom on the south and west of Jerusalem, of Jehoshaphat, or Kidron

* May not this Greek name have been suggested by the Hebrew תְּרָפִים teraphim family Gods, idols, and applied to the *place* where these idols were worshipped?

† On the north-east of the temple the depth of rubbish is 125 feet. ‡ Stanley.

on the east, and the Tyropæon, running right up into the centre of the city, were all, or, at least, *the central portions of them*, included originally in the designation "Gai-Ben-Hinnom." No other name is given to them in Scripture. Josephus, it is true, speaks of the "Valley of Kidron," but does not use the name Hinnom.

What is now called the Valley of Hinnom, on the south and west of the city, in no way answers to the Scripture representations of it.

The name "Jehoshaphat" was not applied to the Kidron valley till long after Christ, and is wholly inapplicable to it. The term Gai, Glen, ravine, is always used in reference to Hinnom; but Joel (iii. 2-12), who speaks of the valley of Jehoshaphat, uses the term, "עֵמֶק" (*ëmek*) "a broad, low, plain, a wide sweep of level country between hills; and cannot apply to the narrow glens about Jerusalem. Jehoshaphat means *Jehovah judgeth*. To the prophet's eye a "valley of vision" is presented, a vast plain, on which all nations are to be assembled to the judgment of the Lord, without reference to any special locality—like the Apocalyptic Armageddon.

Solomon built high places for the worship of the gods of his wives in the mount which is "*before Jerusalem*"—*i.e.*, on the east of it—and also the "mount of corruption," or destruction, on whose "right hand" *i.e.*, south shoulder—he chiefly built the high places.* But the high places for the worship of these gods are always represented as being "in Hinnom"; and in it were the idolatries done (Jer. xxxii. 35, xix). But the Kidron encloses Olivet, and cuts it off from the modern Hinnom. It sweeps round its southern end and away to the Dead Sea—so that what is now called Hinnom never touches Olivet at all!

"Eusebius and old writers, eastern and western, describe the valley of Hinnom as being on the *east* and south-east of Jerusalem" (*Smith*), not on the south and west side, like the present Hinnom.

Mohammedan traditions apply the name Gehenna to the Kidron valley on the east.

Jeremiah (ii. 23) calls the place where all the idolatries were done emphatically, גַּי, "Gai," THE GLEN—"See thy way in the valley"—ONE, and well-known.

He is commanded to take a potter's earthen bottle, and go forth into Gai-Ben-Hinnom, which is *by the entry* (door) of the east gate (Sungate), and break the bottle before the ancients of the people, as a symbol of coming judgment (xix.). It is evident from this chapter that Hinnom was the seat of the idolatries denounced, and that it was close to the east gate. Blayney uses the term for "eastgate" as a proper name, and calls it "Harsith gate," objecting to *sun* or *east gate*, because *Hinnom was not there*!† Gesenius calls it the Potter's Gate, and, with truer instinct and higher scholarship, says both the gate and Hinnom "must be sought for on the south-east of the city." Captains Wilson and

* This is undoubtedly the Mount of Olives (1 Kings xi. 7; 2 Kings xxiii. 13).

† The Revised Version, with strange obliquity, follows this rendering.

Warren have sought and found them there. They have demonstrated that Glen-Hinnom lies on the south-east of the city (Jerusalem Restored), and if further evidence were needed, it is found in the fact that the Aceldama, the potter's field, has been identified in a portion of the wide space formed by the embouchure of the four valleys united, and authenticated by a bed of white clay, still worked by potters.

Gai-Hinnom forms the boundary line between Judah and Benjamin (Josh. xv. 8 ; xviii. 16). Captain Warren regards the Kidron and Hinnom valleys as identical—including the Tyropœon valley—and says M. Ganneau agrees with him. He takes the boundary up the *Kidron* to a point near the south-east angle of the temple, thence over Ophel, or spur of Moriah, into the Tyropœon, and up through it. But it is not at all necessary to take it so far up the Kidron, as a correct translation of Joshua makes clear. The boundary of Judah came down the hill to the well of En-Rogel, thence "it ascends Glen-Ben-Hinnom by the shoulder of the Jebusite (Mount Zion) *from the south*. This is Jerusalem ; and the boundary ascends by the head (first part) of the hill which is before Glen-Hinnom towards the west, which is in the end of the valley of Rephaim towards the north,"* and away to the waters of Nephtoah. The boundary of Benjamin returns on the same line.† "It descends from the well of waters of Nephtoah by the end of the hill which is before Glen-Ben-Hinnom, which is in the end of Rephaim towards the north, and descends Glen-Hinnom by the shoulder of the Jebusite *towards the south*, and descends to En-Rogel." The boundary of Judah ascends Glen-Hinnom *from the south*, מִיְּנֵגֶב, minnegeb ; and that of Benjamin descends Glen-Hinnom *towards the south*, לְנֵגְבָה, negbah.‡ This boundary line—passing through Glen-Hinnom, the Tyropœon, by the shoulder of the Jebusite—divides Mount Zion, on the one side, from Moriah and Acra on the other ; thus dividing Jerusalem into two parts. *One*, Mount Zion, the upper city, was given to Judah—"He chose the tribe of Judah, the Mount Zion which He loved" (Ps. lxxviii. 68)—while Acra, the lower city, with Moriah, was assigned to Benjamin. Gesenius suggests that the death song prophecy of Moses concerning Benjamin—"He shall dwell between His shoulders,"||—may have reference to dwelling between the two sacred mountains—Zion and Moriah—in Jerusalem. This course of the boundary line and division reconciles the seeming contradiction of Joshua xv. 63, and Judges i. 21, where in the one case Judah could not expel the Jebusite, and in the other Benjamin could not drive him out—and in both cases he was allowed to remain, "dwelling with them ;" and we know they dwelt with Judah on Mount Zion and with Benjamin on Moriah down to the time of David and Solomon—a period of four hundred years.

Lastly, the south-west corner of the temple area, as enlarged by Herod, extended over the bed of the Tyropœon—Glen-Hinnom, the

* Joshua xv. 8. † Joshua xviii. 16.

‡ With ך, paragogic, indicating direction—*southward*. || Deut. xxxiii. 12.

boundary between the tribes. Captain Warren says: "Mr. Lightfoot, quoting from the Talmud, tell us, 'For most part of the courts was in the portion of Judah, but the altar, porch, temple, and most holy place were in the portion of Benjamin,' and, further, that the 'part which lay in the portion of Judah was made hollow, with arches upon arches underneath.' This appears exactly to apply to the position I have assigned to Herod's and Solomon's temple enclosure, and the boundary line between the two tribes" (*Jerusalem Restored*, 307-8).

Dean Stanley, in a note on this, says: "There is one point in the external topography of Jerusalem in which Captain Warren has corrected an erroneous conclusion which I shared in common with others who have written on the subject. He calls attention to what, I confess, seems to me so incontrovertible that I wonder how it could so long have escaped notice—that the valley or ravine of Hinnom, instead of being confined, as it is usually in modern times confined, to the valley *south* of Jerusalem, includes, if it is not identical with, the glen of the Kidron, east of the city (and he might have said the Tyropæon also). This appears to follow beyond question from Jer. xix. 2; and it agrees, not only with the Mussulman nomenclature, but with all the biblical indications on the subject, and especially with the word Gehinnom" (*Jerusalem Restored*, p. 14). Thus it seems to be settled beyond all controversy that Glen Hinnom includes all that open space on the south-east of Jerusalem bounded by Mounts Olivet, Zion, and Moriah. It is easy to see how the mistake has arisen—Gai-Hinnom is really on the *east and south sides of the city, not including Mount Zion*; then it came to be regarded as on the *south and west sides of Mount Zion when added to the city, and included in it, though it did extend so far.*

II.

But why should this beautiful ravine give the name to the place of future punishment?

The pleasant vale of Hinnom, Tophet thence,
And black Gehenna, called the type of Hell.

The usual reason assigned is that given by Kimchi, who says, "Gehinnom fuit locus spretus in quem objecerunt sordes et cadavera, et fuit ibi perpetuo ignis ad comburendum sordes illos, et ossa. Propterea parabolice vocatur judicium impiorum, Gehinnom." "Gehinnom was a despised place into which were thrown garbage and dead bodies, and a fire was there perpetually to burn filth and bones. Therefore, *parabolically*, the judgment of the impious was called Gehenna." But that Glen-Hinnom was used as a place to burn carcases and other offal of Jerusalem before Christ's

day, rests on the sole authority of Kimchi (*Farrar*). And what opportunity had a Rabbi who lived in the 12th Century after Christ for knowing this? Rabbinical tradition! But who will guarantee all the Rabbinical absurdities of the first twelve centuries of the Christian era? Beza and other scholars reject this notion of Kimchi's. "The Rabbinical authority usually brought forward in support of this idea appears insufficient" (*Smith's Dictionary*). Dr. Robinson declares (I. 247) "There is no evidence of any other fires than those of Moloch having been kept up in this valley," and refers to Rosenmüller (Bib. Ging. II., i. 156, 164). This notion, utterly without historical truth, must be abandoned like many other Rabbinical conceits. Gë-Hinnom may have, *parabolice*, suggested the *name* of the place of punishment, Gehenna, which was one of its usual names in Christ's time, but for a very different reason than that assigned by Kimchi. The favourite places of worship of the ancient Canaanites, whom in this respect the Jews closely followed, were "mountain tops, and secluded valleys, and deep gorges" (*Stanley*). This deep and romantic glen, with its radiating arms, flowing wells, leafy groves, and pleasant gardens, surrounded by sacred hills, presented the seclusion and all the other requisites for such a place of worship; and its sloping hill sides, richly clothed with flowering and fruit-bearing trees, with grey rocks here and there peeping from among the variegated foliage, must have presented at certain seasons of the year a scene of surpassing beauty. Well might the enraptured beholder exclaim, "Beautiful for situation; the joy of the whole earth is Mount Zion—Zion, the perfection of beauty!" And when to the natural beauty and grandeur of the scene there is added the peculiar odour of sanctity attaching to the place and its environs, from hoary antiquity, it concentrates in itself all the characteristics of a sacred enclosure—a vast natural temple—a high and holy place for worship in those primitive times.

There is good evidence that Jerusalem and its surrounding mountains were regarded as a "holy place" by the eastern world from time immemorial. Just as Sinai—Serbal—was regarded as a sacred place by the Amalekite Arabs, and known as such at the Egyptian Court, before the giving of the law, Horeb was the "Mount of God" before

the advent of Moses to its vicinity. The awful majesty of the hills, as Josephus tells us,* had already invested them with a special sacredness in the eyes of the Arab tribes—they said God dwelt there. And even now wandering Bedouins sacrifice lambs within stone circles on the mountains as thank-offerings for special mercies. Mecca was a "holy place" long before the time of Mohammed—so Moriah, with its environs, was invested with peculiar sanctity long before the erection of the temple thereon.

The claims of Jerusalem to be the dwelling-place of Melchizedek stand pre-eminent. "Salem and Jerusalem are identified in Ps. lxxvi. 2. The ancient name Salem, the sure and peaceful place (Gen. xiv. 18), of which Jerusalem was merely an enlarged form—the peaceful possession." There that King of Righteousness and Peace lived and reigned and worshipped in the abode of peace (Heb. vii. 1, 2); and there, too, four hundred and fifty years after him, in the time of Joshua, Adonizedek, "Lord of Righteousness," reigned. Did the title "Righteousness" attach to the dynasty or the sacred place? Josephus testifies that they afterwards called Salem, Melchizedek's city, Jerusalem (Ant. I. x. 2; Wars VI. x. 1).

The weight of evidence seems to mark off Moriah as the sacred place "chosen of God" for the offering up of Isaac, forty years after Abraham had been blessed by Melchizedek. "The land of Moriah, *i.e.*, the regions round about that mount; the fields of Moriah† (as Ai, Joshua x. i.); Moriah means, as the Scriptures indicate, 'provided,' 'chosen of God'—an appropriate name for a place of sacrifice or sanctuary" (*Gesenius*). Josephus says, "Moriah, where Isaac was offered, was the mountain on which, afterward, the temple was built" (Ant. I. xiii. 2.).

Dr. Tristram says: "I have traversed and *timed* these routes repeatedly in a greater or less portion of their course, and feel satisfied that so long as the sacred text remains as it is, 'on the third day,' the claims of Gerizim are untenable;" and argues that, although the Samaritans claim nearly all the patriarchal sites, *this* one, where Isaac was offered, is *impossible* to them upon geographical grounds (*Land of Israel*, 152-3). The rocky summit of Moriah, with its well-wooded, sloping sides, would afford to Abraham all the convenience and seclusion necessary for sacrifice.

It was a universal practice in ancient as well as in modern times for heroes to deposit trophies of victory in sacred places, fanes, and temples. In accordance with this custom David deposits the head of Goliath in Jerusalem, as a sacred place (1 Sam. xvii. 54), although it was not the capital then, nor was the ark there.

When David became king he had a strong desire that Jerusalem should become his capital. May not this have arisen from the odour of sanctity attaching to it from the most ancient times, as well as from its strength?

* Ant. II. xiii. 1.

† Gen. xxii. 2.

It seems a singular circumstance that the Jebusites should be allowed to dwell side by side with the most warlike tribes of Israel—Judah and Benjamin—for 400 years, when all the other aboriginal tribes were subdued or absorbed. These Jebusites were of the ancient stock of Canaan. Were they tolerated because looked upon, in some sense, as sacred, as being, from olden times, "caretakers," νεωκοροι, neôkoroî—like the Ephesians—of the sacred places? And what is more singular still, thirty years after David had captured Mount Zion and made Jerusalem the national capital, Araunah, or Ornan, the Jebusite—who seems to have been of royal lineage—still retains possession of Mount Moriah (2 Sam. xxiv. 16-25). On this mount the angel of the Lord is seen, and here David is instructed of God to build an altar, and the "Lord answered by fire upon the altar of burnt offerings, and the plague was stayed."

Here David is represented as paying fifty shekels of silver, and in 1 Chron. xxi. 15-30, as paying six hundred shekels of gold—an enormous difference. But may we not regard the fifty shekels of silver as the price paid for the cattle, and implements, and wheat; and the six hundred shekels of gold "paid for the place" as the purchase money of Mount Moriah itself? And even then, it seems a great price, in that age, for a small hill; but the supposition of its being a sacred place explains all. Araunah receives fifty shekels of silver for his own private property, the cattle, implements, and wheat; and six hundred shekels of gold as a consideration for the *public property of himself and his people—the sacred hill—which he parts with solely on the ground that it is still to be devoted to sacred uses.*

Frequently the Israelites were informed that God would "choose a place to put His name there." David said of Moriah: "This is the house of the Lord God, and this the altar of burnt-offering for Israel" (1 Chron. xxii. 1). Solomon said: "That Thine eyes may be open towards this house night and day, even toward the place of which Thou hast said, 'My name shall be there'" (1 Kings viii. 29). And God said: "Jerusalem, the city which I have chosen Me to put My name there" (1 Kings xi. 36; 2 Kings xxi. 4-7).

The writers in the Apocrypha often speak of the "holy place," the "holy city," as does Matthew (xxiv. 15); and the author of the Wisdom of Solomon represents that monarch as saying in prayer: "Thou hast commanded me to build a temple upon Thy holy mount, and an altar in the city wherein Thou dwellest" (Wisdom ix. 8).

It is a significant circumstance, too, that the stones of which the temple was built were all *quarry-dressed*—"Neither hammer, nor axe, nor any tool of iron was heard in the house while it was building" (1 Kings vi. 7). Does not that indicate that the place was deemed, even then, too sacred for the ordinary work of stone-dressing?

"The Orientals," says Volney (Vol. II. p. 305) "never call Jerusalem by any other name than El-Kûds, THE HOLY, sometimes adding El-Sherif, the noble. This word El-Kûds seems to be the etymological origin of

all the Cassiuses of antiquity, which, like Jerusalem, were *high places*, and had temples and holy places erected on them. This confirms the opinion of Prideaux—that the Cadytes of Herodotus was the city of Jerusalem.

All these considerations combined seem to establish the fact that Jerusalem, with its environs, from the most remote antiquity, was regarded as a sacred place, and not merely *after* the erection of Solomon's temple.

Here Melchizedek, king of righteousness, lived in peace, and worshipped the "most high God." Here, too, Abraham proved the strength and reality of his faith by offering up his son Isaac. "Long before the conquest of Jebus by David, the northern summit of Olivet had, it would seem, under the name of 'Nob,' been selected as the seat of the Tabernacle after the destruction of Shiloh. Close within sight of the unconquered fortress of the Jebusites, the worship of Israel was there conducted during all the early years of Saul" (*Stanley*). It was on Moriah that David was instructed by the angel to build an altar and offer sacrifice, to stay the plague. Here, too, Solomon built his "exceeding magnificent temple" to the Lord of Hosts; and it was here in the face of Olivet that, in his degenerate days, he built "high places" for Baal and Ashtoreth, for Chemosh and Milcom, or Molech—gods of the surrounding nations, whose worship was celebrated by fire.

These "high places," and the "houses of the high places,"* were temples or fanes, generally consisting of open spaces enclosed with walls, in which a perpetual fire was maintained. Such fanes were frequent in the East, particularly among the Persians. The Greeks called them *pyreia*, or *pyratheia*, from the Greek *pyr*, a fire, or *pyra*, a funeral pile. "There was in them," says Strabo (lib. xv.), "an altar, abundance of ashes, and a fire, never suffered to go out. Maundrell, in his journey from Aleppo to Jerusalem, observed some remains of them in Syria" (*Taylor's Calmet*).

The phrase "passing through the fire," may sometimes have meant only passing between, or over fires, but there can be no doubt that it often meant *passing through fire into*

* 1 Kings xi. 5-8, 33; xii. 32; xiii. 32; 2 Kings xvii. 9, 29, 32.

Hades to the gods; in other words, *human beings burnt to death in sacrifice to the gods*. This cruel and horrid custom was common among eastern nations, and the Israelites were prohibited, by severe penalties, from following it;* and yet, from time to time, all through their history, up to their exile, they worshipped the fire gods of their heathen neighbours, and practised the abominable rites connected with that worship. "They burnt their sons and their daughters with fire (devoured them, Ezek.), for burnt offerings unto Baal," and "filled Hinnom with the blood of innocents."† These high places were erected in Glen-Hinnom, especially in the open spaces in the face of the Mount of Olives. The most notorious of these was תֹּפֶת—"Topheth." Various explanations of this term have been given. Some say it means "drum;" so called, they assert, because drums were beaten to drown the shrieks of the victims. But this notion has no historical basis, and must be abandoned as a pure Rabbinical conceit; others render it "spittle," and refer it to tuph—to spit; and as a proper name, a place to be spit upon, held in abhorrence, as polluted and abominable. But the most satisfactory explanation is that indicated by Gesenius, who says, "It seems to have borne this name with all, even among the idolaters themselves. It is better, therefore, with Noldius and others, to regard 'Tophet' as equal to Tophteh, a word of Assyrio-Persian origin, denoting *place of burning*. Compare Arabic toften, to kindle, and Greek θάπτειν, thaptein, fully, *πυρί θάπτειν*, puri thaptein, to burn with fire and then to bury—hence, a place of burial, cemetery." And in singular confirmation of this view, wherever Tophet is mentioned in Scripture it is associated with fire, or burying, or both, *e.g.*, "And have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire . . . Therefore, behold, the days come, saith the Lord, that it shall no more be called Topheth, nor the Valley of the son of Hinnom, but the valley of

* Lev. xviii. 21; xx. 1-5; Deut. xii. 31.

† Judges ii. 11-13; x. 6; 2 Kings xvi. 3; Ps. cvi. 37, 38; Jer. vii. 31; xix. 5; Ezek. xvi. 20, 21; xxiii. 37.

Slaughter, for they shall bury in Topheth till there be no place to bury.”*

In the decadence of the kingdom of Judah several of her kings followed the evil example of Solomon, and practised the cruel rites of the fire gods in Glen-Hinnom ; and this evil practice continued, with but slight interruption, in the days of Josiah, till the destruction of Jerusalem by Nebuchadnezzar. This crushing overthrow of the nation, and their prolonged captivity in Babylon, completely expelled the spirit of idolatry out of them. From that time they looked upon idolatry with abhorrence, and the gloomy depths of Gē Hinnom became associated with the perpetual fires, cruelties, defilement, and abominations that wrought their ruin. It was but an easy step, therefore, to apply the name and associated ideas to the place of future punishment : Gē Hinnom became Gehenna ; the valley became “The Kidron”—*the Black*, because of the dark deeds done there,† and “the mouth of hell.”

Γέεννα, Gehenna—Hell.

- Matt. v. 22.—Shall be in danger of the *hell* of fire.
 „ „ 29.—And not thy whole body be cast into *hell*.
 „ „ 30.—And not thy whole body go into *hell*.
 „ x. 28.—Fear Him who is able to destroy both soul and body in *hell*.
 „ xviii. 9.—To be cast into the *hell* of fire.
 „ xxiii. 15.—Ye make him twofold more the son of *hell* than yourselves.
 „ „ 33.—How shall ye escape the judgment of *hell*.
 Mark ix. 43.—To go into *hell*, unto the unquenchable fire.
 „ „ 45.—To be cast into *hell*.
 „ „ 47, 48.—To be cast into *hell*, where their worm dieth not, and the fire is not quenched.
 Luke xii. 5.—Fear Him who after He hath killed hath power to cast in *hell*.
 James iii. 6.—The tongue is a fire, and is set on fire of *hell*.

* Jer. vii. 31, 32; xix. 5, 6, 11-14; 2 Kings xxiii. 10; Is. xxx. 33. How fearfully this was fulfilled, the subsequent history of Jerusalem testifies. Take one example :—“When Titus, in going his rounds among these valleys, saw them full of dead bodies, and the thick putrefaction running about them, he gave a groan, and, spreading out his hands to heaven, called God to witness that this was not his doing; and such was the sad case of the city itself” (Josephus—Wars of Jews, V. xii. 4).

† e.g., The *Black Hole* of Calcutta.

SECTION V.—THE UNQUENCHABLE FIRE.

Here then, without doubt, we have the origin of the name Gehenna, and some idea of that which constituted it—the perpetual fires, consuming human beings with exquisite pain, in the worship of the fire gods. Hence the expressions, “Cast into the hell of fire,” “furnace of fire,” “lake of fire.” Fire plays a very important part in Scripture. It is used to represent the Divine Being:—“For the Lord thy God is a devouring fire.”* It is a symbol of the Divine approbation:—“And the Lord answered from heaven by fire upon the altar of burnt-offering.”† It is also used by God as a means and method of punishment:—“And there came forth fire from before the Lord, and devoured them.”‡ The Jews were familiar with punishment by fire in human governments as well as Divine. It has been common in all countries and in all ages, as the history of the noble army of martyrs testifies. The law of Moses directs that a certain class of criminals “shall be burnt with fire.”§ Joshua is directed to “burn with fire” the person with whom “the accursed thing is found.”§ This seems to have been a common mode of punishment in Babylon. The three Hebrews who would not bow down to the golden image, were cast “into the midst of the burning fiery furnace,” which, on this occasion, was heated seven times hotter than usual; and the king of Babylon “roasted in the fire” two false prophets, Ahab and Zedekiah.¶

It is of the first importance to note the frequent and striking use of *fire*, in a metaphorical sense, in the Scriptures. The Jews, like all oriental peoples, delight in bold imagery and strong figures of speech. In Hebrew there are several words that signify fire, and to kindle fire, to inflame, burn, devour, consume as fire, applied to material fire; but are also used in a variety of ways in a metaphorical sense.

* Gen. xv. 17; Ex. iii. 2; xiii. 21; xix. 18; xxiv. 17; xl. 38; Deut. iv. 11, 24, 36; Dan. vii. 9, 10; Heb. xii. 29.

† Lev. ix. 24; Judges vi. 21; xiii. 19, 20; 1 Kings xviii. 24, 38; 1 Chron. xxi. 26; 2 Chron. vii. 1.

‡ Gen. xix. 24; Lev. x. 2; Num. xi. 1; xvi. 35; 2 Kings i. 10, 12.

§ Lev. xx. 14; xxi. 9.

¶ Josh. vii. 15, 25. Comp. 2 Sam. xxiii. 7; Ps. cxl. 10. ¶ Dan. iii. 6-22.

Fire is used to describe war and its fearful ravages:—

A fire is gone out of Heshbon,
A flame from the city of Sihon;
It hath devoured Ar of Moab.

To excite to war is to kindle a fire; and the sword is said to devour, consume, as fire.*

Bodily disease, fever, inflammation and pestilence, are spoken of as fire:—“The Lord shall smite thee with . . . fever, and with inflammation, and with fiery heat.” All these terms signify fire. Job exclaims, “My bones are burned with heat.” Again,

For my days consume away like (or in) smoke,
And my bones are burned as a firebrand.†

Wine inflames:—“Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine *inflamm* them;” literally, till wine make them burn. Here we have the “fire waters” of strong drink.‡

Fire is the chosen symbol of passion. It describes the anger, wrath, fury of God:—“A fire is kindled in mine anger, which shall burn upon you;” and the frequent formula, anger, wrath, fury, *is kindled*; || *and also of man:—*“Therefore was the king very wroth, and his anger burned within him.”§

Love, ardent friendship, and jealousy are fire:—

For love is strong as death;
Jealousy is cruel as Sheol;
The flashes thereof are flashes of fire,
A very flame of the Lord;
Many waters cannot quench love,
Neither can the floods drown it.

* Num. xxi. 28; Jer. xlviii. 45; Judges ix. 15-20; Isa. x. 16-18; xxvi. 11; l. 11; Obad. 18; Deut. xxxii. 42; 2 Sam. ii. 26; xviii. 8; Joel ii. 3.

† Deut. xxxii. 24; Lev. xxvi. 16; Job xviii. 13; xxx. 30; Ps. lxix. 3; cii. 3; Ezek. vii. 15.

‡ Isaiah v. 11.

|| Jer. iv. 4; xv. 14; xvii. 4; xlv. 6; Lam. ii. 3, 4; Ex. xv. 7; xxii. 24; Numb. xi. 1-3; Deut. xxxii. 22; Job xix. 11; xlii. 7; Ps. ii. 12; xviii. 8; xxi. 9; cvi. 18; Isa. i. 31; ix. 17, 19; xxx. 27; xlii. 25; Ezek. xxii. 21, 22, 31; Hab. iii. 8; Zech. x. 3.

§ Esther i. 12; Gen. xxx. 2; xxxi. 35, 36; xxxiv. 7; xlv. 18; xlv. 5; Num. xxiv. 10; 1 Sam. xv. 11; 2 Sam. xix. 42; Job xxxii. 2, 3; Cant. i. 6.

So again :—

How long, O Lord, wilt thou be angry, for ever?
Shall Thy jealousy burn like fire?

And ardent friendship is spoken of as *burning lips*.*

Zeal burns and consumes like fire:—"The zeal of thine house hath eaten me up," consumed me. So Baruch "repaired earnestly"—with burning zeal—a portion of the wall.†

Mental distress is fire :—

My heart was hot within me,
While I was musing the fire kindled.

"Then was there in mine heart as it were a burning fire shut up in my bones." "From on high hath He sent fire into my bones."

Fretting is, literally, to inflame oneself.

Grief mixed with anger—chagrin—arising from disappointed expectation—is described by these fiery terms. Jonah says: "Take away my life from me, for it is better for me to die than to live. I do well to be *angry* even unto death." This feeling is described in similar terms in the case of Cain and Nehemiah.‡

Fire is employed to describe the persecuting spirit.—It pursues with burning heat :—

In the pride of the wicked the poor is *hotly pursued*.||

Wickedness burns like fire :—"Wickedness burneth as the fire, it devoureth the briars and the thorns; yea, it kindleth in the thickets of the forest, and they roll upwards in thick clouds of smoke." "They have made ready their heart as an oven . . . in the morning it burneth as a flaming fire. They are all hot as an oven, and devour their judges."§

Fire is a common symbol of strife, and to create strife is to *kindle a fire* :—

As coals are to hot embers, and wood to fire,
So is a contentious man to inflame strife.
Scornful men set a city in a flame.
The worthless man deviseth mischief,
And in his lips there is a scorching fire.

* Cant. viii. 6, 7; Ps. lxxix. 5; lxxxix. 46; Prov. xxvi. 23.

† Ps. lxix. 9 (Heb. 10); Neh. iii. 20.

‡ Ps. xxxix. 3 (Heb. 4); Jer. xx. 9; Lam. i. 13; Ps. xxxvii. 1, 7, 8; Prov. xxiv. 19; Jon. iv. 3, 4, 9; Neh. v. 6; Gen. iv. 5.

|| Ps. x. 2; Gen. xxxi. 36; 1 Sam. xvii. 53; Lam. iv. 19. § Isa. ix. 18; Hosea vii. 4-7.

David exclaims :

My soul is among lions ;
I lie among them that are set on fire.

Our Lord declares one result of His mission would be *strife*, in these striking words : " I came to cast fire on the earth ; and what will I, if it be already kindled ? " James uses strong language, " The tongue is a fire . . . and setteth on fire the wheel of nature, and is set on fire of hell. " *

Adversity and affliction of any kind are spoken of as fire :—The severe drought of summer and the frosts of winter " consume with fire. " The bondage of Egypt is an " iron furnace " and a " furnace of affliction. " Afflictions are fires in which God proves His people : " And I will bring the third part of them through the fire, and will refine them as silver is refined, and will try them as gold is tried. " And they respond :

Thou, O Lord, hast proved us.
Thou hast tried us as silver is tried.

The Messiah is described as a Refiner, purifying men as gold and silver are refined in the fire. And Peter speaks of fiery " trials. " Thus, in the discipline of life, Christians themselves, their faith, and their works are tried by fire, that they may be found unto praise and honour and glory at the revelation of Jesus Christ. †

The judgments of God inflicted in any manner are described as fire :—Probably the destruction of Sodom and Gomorrah by " brimstone and fire from the Lord out of heaven " is the origin of this striking figure. " And He hath burned up Jacob like a flaming fire, which devoureth round about. . . . In the tent of the daughter of Zion He hath poured out His fury like fire. " In Amos i. and ii. Divine judgments are threatened against Damascus, Gaza, Tyre, Edom, Ammon, Moab, and Judah in a uniform formula : " I will send a fire upon you, and it shall devour

* Proverbs xxvi. 21 ; xxix. 8 ; xvi. 27 ; Psalm lvii. 4 ; Luke xii. 49 ; James iii. 6.

† Genesis xxxi. 40 ; Joel i. 19, 20 ; Deut. iv. 20 ; 1 Kings viii. 51 ; Jer. xi. 4 ; Isaiah xlvi. 10 ; Job xxiii. 10 ; Psalm lvi. 10 ; Proverbs xvii. 3 ; Zech. xiii. 9 ; Mal. iii. 3 ; 1 Cor. iii. 13 ; 1 Peter i. 7, iv. 12.

your palaces." So Isaiah :—" And the people shall be as the burnings of lime ; as thorns cut they are burned in the fire." "Saith the Lord, whose fire is in Zion and His furnace in Jerusalem." Very strong is his language describing the judgment of Edom : "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day ; the smoke thereof shall go up for ever." There are many strong passages of similar import, especially in the Apocalypse, to set forth the judgments of God in this life, as well as in the life to come.*

But, perhaps, the most striking and dreadful of all is that of the smelting furnace. The wicked are cast into the furnace, not to be refined, purified, and restored, but purely for punishment :—" Son of Man, the house of Israel has become dross unto Me ; all of them are brass and tin and iron and lead in the midst of the furnace ; they are the dross of silver. Therefore, thus saith the Lord God : Because ye are all become dross, therefore, behold, I will gather you into the midst of Jerusalem. As they gather silver and brass and iron and lead and tin into the midst of the furnace to blow the fire upon it to melt it, so will I gather you in mine anger and in my fury, and I will lay you there and melt you. Yea, I will gather you, and blow upon you with the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof ; and ye shall know that I, the Lord, hath poured out my fury upon you." "Refuse silver shall men call them, because the Lord hath rejected them."†

In a precisely similar manner fire is used throughout the Apocrypha in all these various senses. One passage may be given throwing light on the figurative use of fire, and also on the nature of future punishment (2 Esd. xiii. 27, 37, 38) : "And whereas thou sawest that out of His mouth there came as a blast of wind and fire and storm . . . And

* Lam. ii. 3, 4 ; iv. 11 ; Job xv. 34 ; xx. 26 ; xxii. 20 ; xxxi. 12 ; Isaiah x. 16-18 ; xxiv. 6 ; xxx. 30, 33 ; xxxi. 9 ; xxxiii. 11-14 ; xxxiv. 9, 10 ; xlii. 25 ; xlvii. 14 ; Jer. xxi. 12-14.

† Ezekiel xxii. 17-22 ; Jeremiah vi. 28, 30.

this My Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest; *and shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented which are like unto a flame, and He shall destroy them without labour by the law which is like unto fire.*" Another passage from the restored portion of the same book confirms and illustrates this. The torments of the lost are represented as consisting in a sense of sin and hopelessness, and a sight of the blessedness of the righteous and of the glory of God, "which will melt them with confusion, consume them with horror, and shrivel them with terrors." And this state is spoken of as the "lake of torment," the "furnace of Gehenna," and the "furnace of fire."

This symbolic use of fire is not limited to the Jews alone; it has found its way into all languages, either from the Scriptures, or from natural development, or both. We use the same figures every day ourselves. "Burning fever," "the fires of passion and pain," "the furnace of affliction," and similar phrases, are on everybody's lips.

Thus we see how extensively fire is used as the symbol and representative of the ruin and desolation of war, of the most poignant pain of body and mind, of sufferings and distress, of afflictions, of the disastrous effects of wickedness, and of the wrath of God and His judgments against evil. Of various kinds were the judgments that befell the Jews for their great sins—war, famine, pestilence, slavery—but they are all summed up in the strong and expressive figures "fire" and "the furnace of fire." What more appropriate figure can be used to express the pains and penalties of the wicked hereafter?

In the presence of all this metaphorical use of *fire*, is it possible that any rational being can remain in the belief that the fires of hell are literal material fires? The pain and suffering to sentient beings caused by material fire in this world has given rise to a large and varied figurative use of the term in all languages; and so the term has become the most fitting sign and symbol of the pain and suffering of punishment in the world to come:—"Where evil thoughts and torments are like unto a flame," and "the wrath of God

breaks forth like fire," when He inflicts the penalty of "the law which is like unto fire."*

But in what sense is this fire unquenchable? The phrase "The fire shall not be quenched" occurs several times in Scripture. The word **קָבַח**, cabah, signifies to be put out, extinguished, quenched, as a light, 1 Sam. iii. 3; as a fire, Num. xi. 2; as enemies, they are extinct—quenched as flax, or a wick—Isa. xliii. 17. Metaphorically, it is used of the wrath of God. Sometimes it is used in a general sense, as if the fire would burn on for ever, and never be put out. "The destruction of the transgressors and the sinners shall be together, and they that forsake the Lord shall be consumed. . . . And the strong shall be as tow, and his work as a spark; and they shall both burn together, and none shall quench them." "Lest my fury go forth like fire, and burn that none can quench it."† At other times the fire is represented as *local* and *material*, and, consequently, *temporary*. When the subject of the fire—the thing that is set on fire—is burnt out, exhausted, then the fire will go out of itself for want of fuel. "My wrath shall be kindled against this place (Jerusalem), and it shall not be quenched." "Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and it shall not be quenched." "Then will I kindle a fire in the gates of Jerusalem, and it shall devour her palaces, and it shall not be quenched." "Behold, I will kindle a fire in thee, and it shall devour every green tree in thee and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burnt thereby. And all flesh shall see that I, the Lord, have kindled it; it shall not

* While all nations believe in the *fact* of future punishment, their ideals of its *nature* are largely influenced by their environment. The inhabitants of warm countries, who suffer little from cold, but much from heat, make fire the chief element of punishment, while the Northmen, who suffer much from frost, make it consist, mainly, in intense perpetual cold. Naastrand, in the Odinic religion, is a horribly cold hell, far from the sun, with the doors open towards the north; and its walls are made of the wattled bodies of serpents, with their jaws turned towards the wretched inhabitants, vomiting deadly venom, through which they must eternally wade; some are gnawed by serpents, and the wolf tears their ever-healing flesh with its fangs without ceasing.

† Isa. i. 28, 31; Jer. iv. 4, xxi. 12.

be quenched." "Seek ye the Lord, and ye shall live; lest He break out like fire in the house of Joseph and it devour, and there be none to quench it in Bethel."* It is obvious that the gates and palaces of Jerusalem could not burn for ever, neither could man and beast, trees of the forest, and fruit of the ground. The duration of the fire is limited by the nature of the subject of it and the purposes of God concerning it. If the subject of the fire is physical the fire must necessarily burn itself out, but not before the Divine end is answered. This is expressly stated by Jeremiah twice over: "*The fierce anger of the Lord shall not return until He have executed, and till He have performed the intents of His heart.*"† The meaning then seems to be this:—*The fire shall not be hindered, or frustrated, or put out, until it has done its work, and the Divine purpose is fully answered. When that is done the unquenchable fire dies out.* Used in a spiritual sense, as it undoubtedly is by Isaiah (lxvi. 24) and Christ in the New Testament, there is nothing to limit its duration. It is the fire of Gehenna that is unquenchable, where the souls of the wicked are under punishment, and enduring the wrath of God. If, therefore, the soul of man be immortal, and the Divine purpose require it, the fire of Gehenna will be unquenchable in the sense of eternal. But, on the other hand, it is equally clear that if the soul of man be not in itself immortal, and the Divine government should not require punishment to be eternal, the fires of hell may die out of themselves, and still be rightly called unquenchable, according to the Old Testament use of the term.

SECTION VI.—THE UNDYING WORM.

I.

While Gē Hinnom gave the appropriate symbolical name to the place of punishment, and the perpetual fires kept up for the worship of the Fire-gods suggested the fire that is not quenched; where did the other figurative element of punish-

* 2 Kings xxii. 17; Jeremiah vii. 20, xvii. 27; Ezekiel xx. 47, 48; Amos v. 6.

† Jeremiah xxx. 24, xxiii. 20.

ment come from? Undoubtedly the foundation passage is Isaiah lxvi. 24. The prophet in vision sees all mankind gathered together for judgment. The Lord comes forth to plead with "all flesh" who are evil doers, with fire and sword—the symbols of the Divine judgment; and receives into His Holy Mountain Jerusalem "all flesh" who are righteous, to worship before Him for ever. "And they shall go forth and look upon the *carcasses* of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." The Hebrew word for carcase פֶּגֶר—peger, is applied to dead and even dismembered bodies (Gen. xv. 10, 11), but like its kindred terms in other languages, may be equally applied to living bodies. Peger belongs to a family of Hebrew words, pag, pagag, pagar, and pug, which, like their kindred in Syriac and Arabic, primarily mean *to be cold*, without vital warmth, rigid, stiff; then weak, languid, lazy (*Talmud*).*

"I will cast your carcasses upon the carcasses of your idols" (Lev. xxvi. 30). "Behold they were all *dead corpses*" (Isa. xxxvii. 36). Does not this imply that there may be corpses, pegerim, not dead? And Jacob's heart *fainted*, yaphag—remained cold, did not warm with joy, because he did not believe Joseph was still alive (Gen. xlv. 26).

In the day of my trouble I sought the Lord;
My hand was stretched out in the night, and *slack*
not (Ps. lxxvi. 2).

"Therefore the law is *slack*, and judgment doth never go forth" (Hab. i. 4). Two hundred of David's men became so *faint*, pegeru, in pursuing the Amalekites that they could not cross the river Besor with the pursuing army; but, recruited by rest, they went forth to welcome their victorious comrades on their return (1 Sam. xxx. 10-21). These instances show that these terms are equally applicable to *living* and dead bodies.

It seems then that the main idea conveyed by this family

* Gesenius. Kindred terms: piger, Lat., slow, weak; Low Ger. fakk, wearied, worn; Ger. feige, and A. S. fæge, weak, dying; Scotch, fey, on the verge of death; Eng. fag and flag, weary, tired out, hang loose and limp, languid and spiritless, "half dead."

of words is weakness, faintness, languor ; but these are precisely the characteristics of the inhabitants of Sheol—the Rephaim, shades. And without doubt it is in Sheol that these “carcasses”—bodies—are beheld ; bodies which are clearly continuous and incorruptible. “Their worm shall not die, neither shall their fire be quenched.”

“The primary root of both פָּגַר, pagar, and פִּיגַר, piger is the syllable פִּיג, pag-, *an unripe* fig, which hangs on the tree over winter, where it remains unripe because of the *cold*. This is the root idea of this whole family of words in Hebrew, as well as in other languages. The Greeks have πηγνυω, pēgnuō, and ριγοῶ, rigoō, and the Romans pigeo, rigeo, and frigeo, all meaning to be cold, to freeze, be stiff, rigid, then weak, sluggish, slack” (*Gesenius*). It is curious to observe that the hell of the Norsemen is “Naastrand”—the strand of *corpses*. These wicked “corpses” are not dead, but living, and endure terrible punishment from eternal cold. And their heaven, Gimli, is a place of genial warmth, where all the good are gathered, and dwell with God in eternal blessedness. This term, Gimli, seems to be related philologically, as it is in sense, to the Hebrew gamal, which means “to do, to deal with any one, to do him good, to reward, to retribute, to wean a child, to *ripen fruit, to make ripe*,” and so the opposite of pagar and pagag and pag. The primary signification of this verb, as also the origin and connection of the other senses, has been well illustrated by A. Schultens ad (Proverbs iii. 30). He compares the Arabic word to cover with fomentations, in order to produce warmth and heat, to *cherish* ; which idea of warming and cherishing is then transferred ; (a) to the ripening of fruit ; (b) to a child as weaned ; (c) to benefits done to any one, by which we, as it were, *cherish* him” (*Gesenius*). It would appear, then, that both in the Odinic and Jewish religions *coldness*, then *weakness, faintness, sluggishness* characterise those who, in one sense, are dead, yet live a living death in the endurance of punishment in hell ; while the good are benefited, warmed, and *cherished*, in reward for their goodness in heaven.

But does it not seem strange that the worm should be used as the instrument of punishment ? What may be the origin of this figure, and what its significance ? The ordinary theory is, that from the time that Josiah desecrated Hinnom by burning the bones of the priests upon the high places (2 Kings xxiii. 5-15 ; 2 Chron. xxxiv. 3-7), until the complete destruction of Jerusalem by Nebuchadnezzar, it was regarded as a polluted and despised place, and was the receptacle of the carcasses of men and animals, and all the filth of the city ; and fires were kept up night and day to consume them

and prevent malaria. But it has already been shown that there is not an atom of evidence that Glen-Hinnom was ever put to such base use (see pp. 126, 127). And the history of the period shows it to be impossible. Isaiah died at least fifty years before Josiah was born, and while yet the Glen was in all its pristine beauty, clothed with luxurious groves and gardens of pleasure, where princes and people disported themselves, and while it was yet regarded as holy ground.* The whole period, from the death of Josiah, B.C. 610, till the destruction of Jerusalem twenty-two years later, was a most troublous time. In that brief period four kings reigned, and every one of them was violently removed. The land was the common prey of the surrounding nations, Syrians, Moabites, Ammonites, Egyptians, and Chaldeans, who ravaged it again and again. Jerusalem itself, the beautiful city, was taken by the Egyptians, and three times besieged, and finally completely destroyed by the Chaldeans, and its surviving inhabitants carried into captivity,† so that throughout these twenty-two years the country was exposed to all the terrors of war, and Jerusalem experienced the cruel fortunes of a beleaguered city, having sustained several long-continued sieges. We may be well assured, therefore, that during that period the inhabitants would have little leisure, and less disposition, to attend to such sanitary improvements as are known in modern times as “destructors” and “cremators.”

Besides, Jeremiah, whose public life bridges the period from the thirteenth year of Josiah's reign to the captivity, bears witness to the contrary. The people had become completely saturated with the impiety and moral corruption of Manasseh's wicked reign. Josiah, in the twelfth year of his reign—the year before Jeremiah began to prophesy—commenced a great outward reformation of religion, which he carried on and completed in six years, and put an end, for the time being, to idolatrous worship. But, while he was true and sincere in his zeal for the worship and honour of

* Some modern critics, especially of the German school, regard the last twenty-seven chapters of Isaiah as having been written by another hand during, or after, the Captivity. But it is submitted that even should this be so, it does not affect the historical argument about the use of Hinnom.

† 2 Kings xxiii. 31-35, xxiv., xxv.

the true God, Jeremiah testifies that, even in that good king's life-time, the people hypocritically dissembled;* and as soon as his restraining hand was removed by death, they rushed with avidity into the old idolatries and vice. Led on by their king, Jehoiakim—the worst and wickedest of the kings of Judah—the people proceeded to greater lengths in impiety and wickedness than all who had gone before them. Jeremiah distinctly charges the men of Jehoiakim's reign with having returned “to the iniquity of their forefathers,” in serving Baal and other strange gods.† They not only repeated the sins of their fathers, but even *did worse than they*; and because they outdid their fathers, deserved a double punishment.‡ *The defilement of Hinnom was entirely disregarded.* Fires were again kindled in the high places. Tophet was once more in full blast, burning their sons and daughters in honour of the fire gods, and “*Hinnom was filled with the blood of innocents.*” And this horrid worship was continued unabated in the days of Zedekiah, down to the final and complete overthrow of Jerusalem, and the exile. All this Jeremiah saw with his own eyes, and with a sad and sorrowful heart testified against.|| It was because of the renewal and persistence in these odious idolatrous practices by the king, the chief of the priests, and the people, that Jerusalem was given up to utter destruction §

It was probably down Glen-Hinnom that the unhappy Zedekiah escaped from the city between the two walls—one on each side of the ravine, for some distance almost parallel. Through this glen the pious Nehemiah rode one hundred and fifty years afterwards, when he went by night to view the dilapidated walls of the city. He went out and returned by the Gai (valley) gate, the word usually employed to describe this ravine.¶ The valley gate and the walls on each side of the glen were built again, and this is the last we hear of

* Jer. iii. 10, 11. According to Professor Dahler's arrangement this prophecy was delivered after the eighteenth year of Josiah's reign; in any case it must have been after the reformation began. See also xxv. 1-9.

† Jer. xi. 10, 17. ‡ Jer. xvi. 12, 18, xvii 1-4.

|| Jer. vii. 17-20, 31-34, xix. According to Professor's Dahler's arrangement these prophecies were delivered in Jehoiakim's reign.

§ Jer. xlv. 1-6; 2 Chron. xxxvi. 14-21. ¶ Neh. ii. 13-15; 2 Chron. xxvi 9.

Gē Hinnom.* But the Jews who returned from exile looked upon it with horror, as the scene of the evil deeds that brought upon their land and nation all their great and terrible calamities, and regarded it as the "symbol of Hell."

Then, again, figures of speech must have their counterparts in the physical world, which must be fairly well known before being employed metaphorically by a public teacher. But here, according to the dead body theory, there is no true analogy. There is an utter incongruity between the figure and the material realities. In the spirit-world the fire and the worm co-exist in one and the same body; but in the physical world that is impossible. Bodies cannot be devoured by worms and consumed by fire at the same time. They may be by either, but not by both. The fire that consumes the bodies must of necessity consume the worms also. The chief element of punishment is pain. There can be no punishment without pain. Fire gives intense pain, and was well known as an instrument of punishment in this world; and so was a fitting symbol of punishment in the next. "And the worm, as standing in parallelism with fire, must be understood as inflicting pain."† But what pain or punishment can either fire or worm inflict on a corpse? If fires were kept up night and day for burning bodies, how could these bodies lie long enough to breed worms and be devoured by them? This disgusting theory must be utterly abandoned.

A second theory we think equally untenable, viz., that the prophet, in vision, sees an immense battlefield covered with dead and wounded.‡ In warm countries the maggot (*cæstrus*) would breed quickly in the blood, making the dead loathsome, and giving intense pain to the wounded who yet lived. But the judgment of Jehovah is inflicted both by *fire* and *sword*, which could hardly apply to an ordinary battle-field. And if they were slain first by sword and then consumed by fire, where is there room for the worm? How could it "never die" in the fire? Besides, the term used by the prophet for

* Neh. iii. 13-16, 26, 27. The valley of dead bodies and ashes (Jer. xxxi. 40) is not Hinnom. *Ēmek*, and not *Gai*, is used here. Probably the valley meant is the wide shallow valley on the north of Jerusalem, where many sepulchres were.

† Olshausen.

‡ Smith's Dictionary of the Bible.

worm is תולע, *tola*,* from תלע, *tala*, to be long-necked, stretched out long, and would seem to be the generic name for long worms, and altogether unsuitable to a battle-field.

The natural history of the Old Testament is not very clear; especially is this true of Helminthology (the science of worms), where no very distinct line is drawn between the different species. And yet the difference is clear enough to enable us to infer that had moth or maggot been meant, *sas*, from *sus*, to leap, would have been employed, and not *tola*. There is another Hebrew word for worms, *rimmah*, which is related to *ramam*, and *rum*, to raise, be raised up, *ramah*, height, elevation, a mountain city, *rimmon*, a pomegranate, an architectural ornament, a rock, and *ramuth*, heights, or worms (Ez. xxxii. 5, R.V.). Does not this point to such *risings* as tumours, boils, and swellings, associated with some internal worms, and the inflammation and putridity connected therewith? (Job vii. 5; xvii. 14.) Reference is made to a corpse (xxi. 26); the dead in Sheol (xxiv. 19, 20); *Tola* and *rimmah* are used interchangeably in reference to manna (Ex. xvi. 20, 24); man (Job xxv. 6); and the body, but whether earthly or Hadean is not certain (Isa. xiv. 11); *Tola* is used to describe what is feeble and despised—"I am a worm, and no man" (Ps. xxii. 6); "Fear not, thou worm, Jacob" (Isa. xli. 14); *Tola* is represented as attacking living organisms—the vine (Deut. xxviii. 39) and the gourd (Jon. iv. 7). These are all the instances where worms occur in Scripture, and it seems pretty certain that *tola* is the more comprehensive term.

A material sense must plainly be abandoned here altogether. Fire and sword, both separately and together, are often used in Scripture to express the Divine judgments inflicted in any way.† In 1 Chron. xxi. 12-16, 27, 30, the sword of the Lord undoubtedly means the pestilence. Isaiah uses both fire and sword in striking figurative language to describe the punishment of Edom (xxxiv. 5-10). In the passage under consideration the fire, the sword, the chariots, and the whirlwind, are figures used to "render the anger of the Lord with fury, and His rebuke with flames of fire" (lxvi. 15, 16): and "the slain of the Lord" are evidently those who have been overwhelmed by the Divine judgments, inflicted in any manner whatever; and who live on, experiencing the punishment of their sins, under the symbol of the

* It is curious to observe that תולל means tormentor.

† Lev. xxvi. 36, 37; Deut. xxxii. 41, 42; Ps. vii. 12; Isa. xxvii. 1; Jer. iv. 10, xii. 12, xxv. 27.

pain and anguish produced by a worm ever gnawing at their vitals, and an unquenchable fire.

II.

Another theory is submitted as suggesting at once the most reasonable and probable origin of the figure, viz., *the intense pain caused by worms in the living body*. These parasites of animal organisation, in one form or another, have infested men and animals in all ages, in every grade of development. No less than thirty well marked species of these troublesome entozoa are known to infest the human body, tending rather to embitter existence than to destroy it; yet in many cases they produce such intense pain as to end in death. But the three species that are at once the most common and destructive in countries like Palestine, are the tape-worm, the trichina, and the guinea worm.*

The tape-worm is really a colony of complete individuals. Sometimes it is many yards long. It is endemic—*i.e.*, peculiar—in all grazing and pastoral countries where dogs abound, and sometimes becomes epidemic in a severe form, producing protracted and painful illness terminating in death. Eschricht describes such an epidemic breaking out in Iceland, and spreading to such an alarming extent that one-sixth of the whole population was affected by it, and many died. It is not known with certainty whether this parasite existed in ancient Palestine, included in tola, long worm, but it was just such a grazing, pastoral country as would render the presence and ravages of the worm extremely probable.

The trichina is a species of nematoid worm, and affects pigs, sheep, cattle, and men. "It is a most painful disease. In the later stages, when the worm begins to migrate, the slightest movement causes the most excruciating distress. In grave cases it causes delirium, paralysis, loss of vital power, and the patient, exhausted and helpless, dies." It has sometimes become epidemic in Germany. At a festive celebration at Heltstadt, in 1863, a number of persons were taken ill;

* The technical information on worms has been obtained mainly from Medical Dictionaries by Drs. Aitkin, Edinburgh, and Quain, London, especially articles by T. Spencer Cobbold, M.D., F.R.S., Professor of Helminthology.

none could bring relief or cure; case after case died a slow, lingering death from eating trichinosed food. And the *Bradford Observer* reports (October 22nd, 1883) that 266 persons in the village of Emersleben were attacked by trichinosis, and eighteen persons died; and the outbreak was spreading in the surrounding villages, where several had died.

It may be said such attacks could not happen in Palestine, for pork was prohibited as an article of diet to the Jews. That is true, but it is equally true that *swine were kept and eaten* notwithstanding. Especially was this true in Isaiah's time, who first used the figure of the undying worm. Secretly, if not openly, it was eaten, as is clear from Isa. lxxv. 4; lxxvi. 17. "Who eat swine's flesh in the gardens," and therefore all the more likely to be ill cooked, and breed disease. And we know that in our Lord's time there were whole herds of swine. Besides, sheep and oxen are liable to this disease as well as the pig.

The guinea worm (*Filaria Medinensis*), *Δρακοντιον*, dracontion, dracunculus, little dragon, or serpent. This troublesome and painful parasite breeds under the skin, and affects chiefly the legs and arms and exposed parts of the body, but has wonderful migratory powers—piercing and permeating the whole frame. It is usually from one to three feet long, and on reaching maturity breaks up causing violent inflammation, swellings, tumours, boils, and ulcers in the skin. The disease in its ordinary form rarely ends in death, though it brings with it great distress and loss of strength. It is endemic in the inter-tropical regions of Asia and Africa; in Upper Egypt, Arabia Petræa, on the southern borders of the Red Sea, on the shores of the Persian Gulf, the Caspian Sea, and the Ganges, in Sumatra and adjacent islands, in Bombay, and, indeed, in the whole Indian Peninsula; in Abyssinia, Nubia, Gambia, and Guinea, and many other parts of Africa. It abounds and becomes epidemic in hot rainy seasons, and in marshy districts after inundations of the Nile. In Bombay and other countries, where water is stored in pools, tanks, and wells, it is especially common, and all the more so when used for bathing purposes. "Artillery Barracks had to be abandoned in Bombay, where water was stored in a well cut in limestone rock, in consequence of

the havoc made among all ranks, officers as well as men, by this fearful parasite. The Sepoys who bathed in the water suffered most. An Industrial School established in the neighbourhood suffered much from the same cause."* Palestine was a warm country, where water had to be stored in pools, tanks, and wells, often cut in limestone, and much used for bathing purposes, and, therefore, especially liable to the guinea worm, like the neighbouring country, Idumea, which is well-known as the habitat of this parasite.

III.†

Was Job's disease an attack of the guinea worm? Whatever was the nature of his malady, it is evident, from his frequent mention of worms, that they formed no inconsiderable factor in it. He dwelt in the land of Edom (Job i. 1; Lam. iv. 21) where the guinea worm was endemic. Describing his bodily disease, he says :

My flesh is clothed with worms and clods of dust ;
My skin closeth up and breaketh out afresh (vii. 5).
I have said to corruption, Thou art my father :
To the worm, Thou art my mother and my sister (xvii. 14).
My breath is strange (loathsome) to my wife (xix. 17).

A sure symptom of worms. And may we not refer to another famous passage in this connection?—

I know that my Redeemer (Goael—vindicator) liveth,
And that He shall stand at the last (hereafter) upon the earth.
And after my skin hath been destroyed this (shall be),
Even from my flesh I shall see God :
Whom I shall see *for me* (on my side),
And mine eyes shall behold, and not an alien (enemy).
My reins are consumed within me (with desire for this).
Because ye say, How we will persecute him !
And the root matter (cause of persecution) is in me !
Be ye afraid of the sword :
For hot are the punishments of the sword
That ye may know there is a judgment (xix. 25-29).

This passage is concise and epigrammatic, like a supposed inscription on the rocks (ver. 23, 24), and, therefore, somewhat obscure. But if it refers to worms at all, which it may do, the reference seems to be rather to their presence and ravages in his living body, the skin of which they were now breaking up (hacking off, *Ewald*), than to any future dead body. The patriarch, unable to contain himself any longer, under this bitter and unmerited persecution, appeals from men to God, and

* Dr. Carter.

† Sub-sections III. and IV. in smaller type may be regarded as notes, or passed over altogether, not being in the direct line of argument, though related to it.

expresses a strong conviction that the Ever-living One would yet appear for him, and that *from out of his flesh* he should see God, as his *friend* and *vindicator*, גֹּאֵל, Goël; and he warns his tormentors of the risk they ran of the just punishment of God. There is a singular unity in this beautiful poem, all its parts fulfilling, and harmonising with, each other. In the issue, Job's confident belief is realised. He does *see God*, and is vindicated—restored to health and prosperity—and has to intercede for his “miserable comforters” to avert deserved punishment.*

Again, after describing his outward enemies, he thus speaks of his inward :—

In the night season my bones are pierced in me,
And the pains that gnaw me (Heb. my gnawers) take no rest.

What more accurate description can be given of the progress of the worm—little dragon—through the human body? He continues :—

My bowels boil, and rest not ;
I am a brother to jackals (dragons),
And a companion to ostriches.
My skin is black and falleth from me,
And my bones are burned with heat.†

No better diagnosis of the guinea-worm disease can be given. The Hebrew words תַּנִּין and תַּנִּים, tannin and tannim—dragons—belong to a family of words in the Semitic languages employed to express length and extension, and are closely allied to words in the Indo-European tongues, with a similar signification, as Sanscrit, tan, Gk. τεῖνω and τανύω, teinō and tanuō, Lat. tendo, O.H. Ger. tanna, and are applied to long things and animals, such as fishes, crocodiles, serpents, and reptiles generally. And, in a secondary sense, the Hebrew words are applied to dogs, jackals, wolves, &c., &c., from their swift running with neck and limbs extended. The LXX. render it by σείρην, seirēn, a kind of sea animal, and dragon, serpent; and the Vulgate, here and elsewhere, dragon. In the R.V. it is rendered here and in many other places jackals, from their haunting ruins; but serpents and snakes are especially mentioned by travellers as haunting ruins. Arabs testify to this, and Mrs. Scott Stevenson says, that “snakes haunt old ruins, liking the heat reflected from the stones, or to lurk under loose slabs.”‡ And the same word is rendered in the R.V. in Ez. xxix. 3, and xxxii. 2, “dragon,” for the jackal could hardly be the symbol of Egypt. Tænia has become the scientific name of a family of worms; and the ancient name of the guinea worm that infested Idumea was δρακοντιον, *dracontion*, the little dragon, or serpent.

Job, afflicted with the guinea worm—the pest of the country—might well call himself the brother of dragons, and the *companion of the ostrich*, which was noted for greed and gluttony; because of the voracious and insatiable gluttony of his “gnawers,” the little dragons, that rest

* Job xlii. 5-12.

† Job xxx. 17, 27, 29, 30.

‡ Our Home in Cyprus, p. 259.

not day nor night from gnawing his body, and therefore, might well be likened to the greedy daughters of the ostrich. In striking confirmation of this view of Job's disease, there is an extension of chapter ii. 9 in the LXX., in which his wife says, among other things, "Thou sittest in the corruption of worms through the night." The disease of the guinea worm was the common indigenous disease of the country, and the notable thing was, that such a good and great man as Job should be afflicted with it, in addition to all his other troubles.

IV.

Was the Filaria Medinensis—the guinea worm—the serpent that bit the Israelites in the wilderness? Strange as it may appear, there is considerable ground for believing that they were identical. We are told that the "Lord sent fiery serpents among the people, and much people of Israel died."* Now all travellers, ancient and modern, tell us that the wilderness through which the Israelites passed—the way of the Red Sea—was and still is infested by serpents of various kinds. It is described "as a great and terrible wilderness wherein were fiery serpents and scorpions, and thirsty ground where was no water."† The serpents are called שֶׁרָפִים, seraphim, i.e., fiery, burning, probably because of the burning heat and pain produced by their bite. The LXX. has "deadly serpent." We can hardly conceive of the Divine Being sending special serpents to punish the Israelites when there were plenty already on the ground. Were the serpents restrained by the hand of God till now, and because of repeated rebellions let loose to work their will upon the people?

On the other hand, a number of learned and scientific men believe that the fiery serpent of the wilderness was no other than the guinea worm, and maintain that these serpents were produced in the bodies of the people. And the reasons adduced in support of this view have great force.

1.—*The ambiguity of the language employed, and the uncertainty of the real nature of the disease.* The Hebrews seem to use נָחָשׁ, *nachash*, as the name of serpents generally, and תַּנִּין, *tannin*, of all long animals—sea or land—sea monster, great fish, serpent, dragon, crocodile, but sometimes they are used interchangeably, e.g., Exodus vii. 9, 10, where Aaron's rod that became a serpent, תַּנִּין, *tannin*, is said to have become (15) a serpent, נָחָשׁ, *nachash*. The LXX. generally renders *nachash* by οφίς, *ophis*, serpent, snake, eel, but in Job xxvi. 13, drakōn, dragon. And *tannin* by seirēn, a kind of sea monster, also an insect resembling a bee, a sort of scarabæus or beetle, and by δρακων, *drakōn*, dragon—a name that includes serpents. In the Wisdom of Solomon (xvi.), where this incident in Jewish history is referred to, the

* Num. xxi. 6.

† Deut. viii. 15.

Greek word, rendered beast in verse 1, *knōdalon*, includes sea monsters, large animals, reptiles, birds, noxious insects, and *earth worms*. In verse 5 the beasts are again referred to, and called "crooked serpents," killing with their stings. And in verse 9 they are called grasshoppers*, or locusts and flies, that kill without remedy; and in verse 10, as venomous dragons, from whose bite God healed His sons. "That in ancient times the *Filaria Medinensis*, or guinea worm, was reckoned among the serpents on account of its snake-like form, is proved from its Greek name—*dracontion*, little dragon—a species of snake which had something fabulous and inexplicable about it, which might certainly, from its form, be regarded as a serpent, but which, from its nature, could not pass as a snake with quite so much propriety."† This singular similarity has always been recognised.

To dally with the *crested worm*,
To stroke his azure neck, or to receive
The lambent homage of his arrowy tongue.

The Arabian surgeons call the guinea worm *ark* or *irk* Almedina—the Medinian gnawer. Galen calls the disease *dracontiosis*—the Medinian gnawing disease. Roman surgeons call the worm *dracunculus tibiarum*—the serpent of the legs; the Germans, the leg worm, the skin worm, the guinea dragon; the French, le dragoneau; and the Portuguese in America, colubrella, probably a diminutive of coluber, a species of serpent.

2.—*All the circumstances favour the theory of the Medinian worm.* The Israelites in their journeyings came in the first month to Kadesh—not far from Mount Hor, in the wilderness of Zin—"on the uttermost borders of Edom." There they abode some time, and there they rebelled because there was no water, and because of light or vile bread. Thence they sent a message to the King of Edom, requesting leave to pass through his country, which he refused. This necessitated compassing the land of Edom. Thence they journeyed to Mount Hor, in which are the ruins of ancient Petra, and which is two long days' journey north-east of Accaba, on the northern point of the Elanitic Gulf of the Red Sea. Here Aaron died, in the fifth month (Numb. xxxiii.), and they mourned him thirty days. Hereabout, too, it would seem, they fought two battles with Arad, one of the Canaanitish tribes, and here they were bitten by the serpents, "and much people died." Now, what were these serpents? We have seen that serpents, reptiles of all sorts, and worms are closely allied, and in ancient times were called by the same names. Küchenmeister, a German physician, in his learned and scientific work on "Parasites," strongly maintains that the fiery serpents were no other than the *Filaria Medinensis*. He says: "They were now in the true district of the Medinian worm, viz., the central and eastern portions of Arabia Petræa. The period of incuba-

* Aristotle usually applies this term to a class of insects, one of which is the Bombylius, a kind of grub allied to the silkworm.—(H. A. 27, v. 17).

† Küchenmeister.

tion of the worm is from two to twelve months, agreeing well with the time occupied by the journey." From the time they came to Kadish to the breaking out of the disease, more than six months must have elapsed. "Thus, then, the Israelites, in the progress towards the north-east, contracted the *Filaria*, which are still indigenous in that country, and when they reached maturity broke up with violent inflammatory pains in an epidemic form, with fatal results."—*Küchenmeister*.

"The inflammatory pain and swelling which occurred with the breaking out of the worm are certainly very well expressed by *seraphim*, burning, fiery. The mortality among the Israelites is easily explained by their ignorance of the treatment, and dangerous symptoms occurring in consequence of the breaking up of the worm, which, according to some authorities, may be immediately fatal.* At the same time we must not forget that the disorder, by endurance in that place of sojourn, made its appearance as an epidemic, as frequently occurs; and *that endemic disorders raised to epidemics always proceed with more dangerous symptoms than as endemics*—hence the great mortality of the Israelites."

"In Numbers xxi. 7 the Israelites pray that Jehovah may allow to be taken away '*from upon us, the serpents.*' The מַעֲלִינִי *mealenu*, which literally indicates disease, but might also, according to M. Michael, indicate its *lying upon them as a burden*, does not suit snakes, but the *Filaria*; as it occurs immediately under the skin, and produces boils and tumours upon its surface."

It should be remembered, too, that the Israelites had been wandering nearly forty years in the wilderness; and now they were disheartened by the difficulties of the way—scorching heat, scarcity of water, and indifferent food, and weakened by privation and fatigue, and continual disappointment, they would naturally fall an easy prey to the pest of the country where they now sojourned, which, had they been in robust health, they would have more readily resisted.

3.—*Thirdly and lastly—scientific and historical corroboration.* In addition to the testimony of Drs. Küchenmeister and Avenzoar just mentioned, Fortunatus Licetus, as quoted by Gerard Vossius, maintained the same view, and declared that in Ethiopia, and Egypt, and the Indies, there is a certain distemper called *Dracunculi*—*i.e.*, little serpents—because it produces such quantities of them in people's bodies.† Of the same opinion is Bartholin, the commentator, and many others. But perhaps the most important testimony is that quoted by Plutarch,‡ who says that "Agatharchides of Cnidus, teacher of Ptolemy Alexander, reports: 'People were taken ill on the shores of the Red Sea, and suffered from many strange and unheard-of attacks—among others *dracontia mikra*—little snakes; which came out upon them and gnawed away their legs and arms, and, when touched, retracted themselves again, and coiled themselves up in the muscles, and there gave

* Avenzoar, an Arabian physician of the Twelfth Century, expressly states that it is.

† Saurin's Dissertations, *in loco*.

‡ Symposium, B. 8. Dr. Kitto refers to the same quotation as I. 9.

rise to the most insupportable pain.' He may not have known then that this disease existed in any other part of the world ; but he knew very well that in those districts there was then, as there is now, a disorder that owed its origin to a snake-like structure, which we know now as the *Filaria Medinensis*, or guinea worm.*

It would appear, then, that the Divine Being might have punished the Israelites either by serpents, properly so called, or by the Medinian worm, popularly regarded as belonging to the serpent brood. They were both on the ground, and either would have answered the Divine purpose. Under the circumstances we are not to expect anything miraculous in the mode of punishment. The wonderful thing is the Divine remedy—a brazen serpent exalted on a pole. And a Medinian worm, enlarged and thus elevated—wherein would it differ from a serpent ?

V.

There appears to be reasonable ground for believing that the fiery serpents of the wilderness, the worm of Job's disease, and the guinea or Medinian worm were one and the same. Serpents, dragons, and this worm, drakontion—little serpent—were anciently included under one common designation, and were regarded as belonging to the same family. Arabia Petræa, where the Israelites were bitten and where Job lived, was the habitat of the guinea worm. The serpents are fiery from the burning pain produced by them. Job's "bowels *boil*," his bones "are pierced and *burned*," and his skin is "black and filled with boils and ulcers ;" an exact description of the Medinian worm disease, and the violent inflammation produced by it in its later and fully developed stages. These facts, as well as the testimony of ancient writers—historians, physicians, and commentators, as seen in the previous pages—render this theory highly probable.

If this were established, it is submitted, a great point would be gained. The punishment of the Israelites was a notable one. They had a full knowledge and a lively sense of it in after ages, and to them it would be a fitting symbol of the torments of Gehenna. In striking confirmation of this, Josephus represents the punishment of hell as "a certain *fiery worm* never dying and not destroying the body, but *continuing its eruption out of the body*, with never ceasing grief" (*Hades* 6).

* Dr. Küchenmeister on Parasites.

But whether the fiery serpents of Moses and the worms of Job were identical with the dracunculi—little serpents—*Filaria Medinensis*—or not, there can be no doubt that the Jews generally were well acquainted with the ravages of worms in the living human body, causing the most excruciating pain, and oftentimes death.

Herod Agrippa thus died, "and immediately the angel of the Lord smote him because he gave not God the glory, and he was eaten of worms and gave up the ghost."* Herod the Great died of the same disease. "Herod's distemper greatly increased upon him after a severe manner, and this by God's judgment upon him for his sins; for a *fire glowed slowly within him* which did not so much appear to the touch outwardly, as it augmented his pain inwardly. . . . Some members became putrified and produced worms, and his breathing was very loathsome."† About one hundred and sixty years before this, Antiochus Epiphanes died of a similar disease. "The Lord Almighty smote him with an incurable and invisible plague; . . . for a pain of the bowels that was remediless came upon him, and sore torments in his inner parts—and that most justly; for he had tormented other men's bowels with many and strange torments . . . so that *the worms rose out of the body* of this wicked man; and while he lived in sorrow and pain his flesh fell away, and the smell was dreadful."‡ About one hundred years before Isaiah a case happened on all fours with these. Jehoram "was smitten in his bowels with an incurable disease; and it came to pass in process of time, after the end of two years, his bowels fell out by reason of his sickness; so he died of sore diseases."|| Josephus adds: "He died with long torments, his bowels falling out by the violence of the inward *rottenness* of the parts (Ant. IX. v. 2, 3).

There can be no reasonable doubt that Jehoram's disease is the same as the others. The description of all of them is identical. In his case, it is true worms are not mentioned by name, but neither does Josephus mention them in the case of Antiochus Epiphanes and Herod Agrippa; while

* Acts xii. 23.; Jos. Ant. XIX. viii. 2.

† Jos. Ant. XVII. vi. 5.

‡ 2 Mac. ix. 5-9; and Jos. Ant. XII. ix. 1.

|| 2 Chron. xxi. 15-19.

Luke the Physician, and the author of 2 Maccabees, in their more accurate and scientific description, give them a prominent place. All the symptoms in the others, including the *rotteness*, are present in Jehoram. His disease has been called dysentery by some, but it is a most unusual thing for that disease to last two whole years.

Plutarch mentions that Alcman, the poet and Pherecydes the philosopher, who flourished in the seventh century before Christ, and therefore near the time of Isaiah, Sulla, and others, were afflicted with a similar disease.

We have no reason to believe that these were isolated cases. They stand out in history because the subjects of them were historical characters. But the same conditions that produced them in these personages would produce them in others; warm climate, impure water, gross feeding, want of cleanliness, and general ignorance and disregard of the laws of sanitation and hygiene. Dr. Mason Good says: "It was no uncommon thing for parasites to prey upon the human body among the ancients."* There is every reason to believe, therefore, that the ravages of worms in the living body, in man and beast, were so common and well known, and so dreadful, even apart from the fiery serpents, that a public teacher might well use them in a metaphorical sense to give point and force to his threatenings of future punishment. And between Isaiah and Christ the Jews well understood the meaning and fitness of the symbol. It passed into their literature, and is used ever and again. The son of Sirach says: "The punishment of the Almighty is fire and the worm" (vii. 17). And Judith exclaims: "Woe to the nations that rise up against my kindred! The Lord Almighty will take vengeance on them, putting fire and worms into their flesh in the day of judgment, and they shall feel them and weep for ever" (xvi. 17). Josephus gives the same idea in the *fiery worm* already alluded to.

It is abundantly evident, therefore, that Isaiah and Christ did not obtain the unquenchable fire and undying worm from the burning of corpses and offal in the Hinnom valley, but

* See also Jahn's Jewish Antiquities, sec. 202.

from the fire and the worm—with or without the “fiery serpents”—consuming *living physical bodies*; and which—as giving most exquisite pain in the present life—were transferred in figure to the life to come; where the fire, the worm, and the body, are alike spiritual, and where the bold imagery of the quenchless fire and the undying worm can alone be realised.

Delitzsch on Isaiah lxvi. 24 says: “It is difficult to imagine the picture which floated before Isaiah’s mind. How is it possible that all flesh, *i.e.*, all men of all nations, should find room in Jerusalem and the temple? Even if the city and temple should be enlarged as Ezekiel and Zechariah predict, the thing itself is inconceivable. And again, how can corpses be eaten of worms at the same time as they are burned, or how can they be the endless prey of worms and fire without disappearing altogether from the sight of man? It is perfectly obvious that the thing itself as here described must appear monstrous and inconceivable, however we may suppose it to be realised. The prophet, by the mode of description adopted by him, precludes the possibility of our conceiving of the thing here set forth as realised in any natural form in this present state. He is speaking of the future state, but in figures drawn from the present world. The object of this prediction is no other than the new Jerusalem and the world to come, and the eternal torment of the damned; but the way in which he pictures it forces us to translate it out of the figures drawn from this life into the realities of the life to come, as has already been done in the Apocryphal books of Judith (xvi. 17) and Ecclus. (vii. 17), as well as in the New Testament (Mark ix. 43-49), and with evident reference to this passage. This is just the distinction between the Old and the New Testaments—that the Old Testament brings down the life to come to the level of this life, while the New Testament lifts up this life to the level of the life to come And whilst our prophet transfers the place in which the rebellious are judged to the neighbourhood of Jerusalem itself, in the Apocalypse the lake of fire in which the life of the ungodly is consumed and the abode of (glorified)

men are for ever separated. The Hinnom valley outside has become Gehenna, and this is no longer within the precincts of the new Jerusalem, because there is no need for any such example to the righteous who are for ever perfect."

Before closing this discussion another idea may be submitted. It will be noted that in Isaiah and Mark the worm and the fire are closely connected, and the worm is placed *first*. Are they so connected that the one is dependent on the other, and the result and product of it? It must be remembered we are dealing with the literature of an Oriental people, which abounds in highly figurative conceptions and expressions. We have seen that violent mental emotion and intense physical suffering are described as fire. "While I was musing the fire burned." "He sent fire into my bones," &c., &c. And in the Prophets, the anger, the fury of the Lord, and His judgments against sin and sinners, are often represented as fire—and fire that cannot be quenched. The serpents of the wilderness are called "fiery" because of the *burning* sensation produced by them. Josephus describes the pain produced by the worms in Herod the Great as a "fire *glowing slowly within him*." Judith speaks of the Almighty putting "fire and worms" into the flesh. We can hardly conceive of this being done at once and together. The idea seems rather to be, in putting worms into the flesh, the *fire was thereby put in also, as the necessary and inevitable accompaniment and result of the worms*. And lastly, Josephus describes the punishment of hell as a certain "*fiery worm*." Having, then, due regard to the *usus loquendi* of the Jews, their bold figurative mode of conceiving and expressing their ideas, are we not justified in coming to the conclusion that Isaiah and Christ teach, and that the Jews believed, *that the fire is the product of the worm*? That they are connected as antecedent and consequent, cause and effect? *That whatever in the spirit-world may correspond to the worm here—consciousness of wrong-doing, strong passion, remorse, despair, anguish—produce, or rather are, the fire that is unquenchable, because the worm, the cause, never dies?*

SECTION VII.—TERMS THAT DESCRIBE RETRIBUTION ON GOD'S SIDE.

I.

Δίκη (DIKĒ AND FAMILY.)—FIRST BRANCH.

Δίκη (Dikē)—Right, justice.

Ἐκδικέω (Ekdikeō)—To do justice, maintain right, avenge.

Ἐκδικησις (Ekdikēsis)—Maintenance of right, avengement.

Ἐκδικός (Ekdikos)—Avenger, punisher.

Καταδικάζω (Katadikazō)—To give sentence against, condemn.

The present is the heir of all the ages, and of all the progress that has been made in every department of human life. In the domain of morals we find certain principles that seem so fixed and certain, that we no more think of questioning than we do the rising of the sun, and are apt to take it for granted they must always have been so. We forget they had a beginning; and in that far off time, probably, they were but feeble and shadowy. We have now, *e.g.*, pretty clear and well defined ideas of what is right and just; but what was the origin of these ideas? Are they the product of natural instinct? the growth of human experience and necessity? or the result of teaching from without? Probably all these have had much to do with their formation. By the symbolism of the garden of Eden the first man was Divinely taught that there was a good and an evil, a right and a wrong; but had there been no moral nature in man to appeal to and respond—no capacity for judging the character of things—all outward teaching would have been in vain. No symbol, no teaching, however impressive, could have awakened a moral sense that was non-existent. The circumstances in which Adam was placed, and the teaching of his Maker, called this God-like part of his nature into exercise; and the requirements of human life educated it and gave it form and strength; for it soon became manifest that it was essential to the well-being, and even the very existence of human society. This moral sense of what is right and just and true enters into and regulates all the relations of man to God and man. A fine

manifestation of it is given by Abraham when pleading with God for Sodom: "That be far from Thee to do after this manner, to slay the righteous with the wicked, *that so the righteous shall be as the wicked, that be far from Thee; shall not the Judge of all the earth do right?*" (Gen. xviii).*

Outside the sacred oracles, in the general literature of the world we find abundant evidence of this sense of what is right and just existing, and in active service, among men. It has given rise to a large and varied nomenclature and mythological representation. Δίκη (dikē) is the goddess of Justice; sometimes she is called Nemesis, and her office is to distribute rewards and punishments—chiefly the latter. The term dikē is connected with δεικνυμι (deiknumi), discern, and zeigen, to show, exhibit, point out.

Aristotle derives it from δίχα (dicha), two ways or parts; and the verb διχαζω (dichazō), is to cut in two, divide, separate. Δίκη (dikē) is used by Homer, Pinder, Plato, and the Tragedians in the sense of *manner*, what is usual, the fitting and proper thing after its kind, and gradually it became the designation for the *right of established custom or usage*, as distinct from written laws. Then *law, right, justice, a trial, sentence, satisfaction, penalty, retribution*.

From these intimations we learn that there are two ways before men—alternatives—the right and the wrong, the good and the evil—and that it is the office of Justice Δίκη (dikē), to discern and distinguish between them, and award to each of them the retribution that rightly belongs to it; in a word, *retributive justice*. This personification was early transferred to Jewish soil: (Wisdom i. 8). "He that speaketh unrighteous things cannot be hid; neither shall Justice when it punisheth pass him by." And in the New Testament, (Acts xxviii. 4), the Maltese said of Paul: "Justice suffereth him not to live."

The use of this word in its entire range is based upon the important idea that justice asserts itself essentially as judgment, in the maintenance of law, order, and right, both as regards individuals and society. Hence it signifies lawsuit, process, compensation, atonement, satisfaction, and punish-

* The information in this article is mainly derived from Cremer, Gesenius, Robinson, &c.

ment. The Judge is said *δικην λαβεῖν* (*dikēn labein*), to take or exact the penalty; and the wrong doer is said to owe the penalty *δικην ὀφληκота* (*dikēn ōphlēkota*)* and *δικας τινεῖν*, (*dikas tinein*), *δικην δουναι* (*dikēn dounai*), *δικην λαβεῖν* (*dikēn labein*), to give compensation—pay the right—suffer the penalty; like the Latin, dare pœnas, subire judicium—"submit to the decision," and "take the punishment." The idea is, punishment by law and right—the righteous sentence of a righteous judge—retributive punishment; corresponding to the Hebrew terms in Ex. xxi. 20; Lev. xxvi. 25; Deut. xxxii. 41; Job xxix. 16; Ps. ix. 4; xxxv. 23; lxx. 34; Ezek. xxv. 12, &c. Thus, both in classical and sacred literature, the term *δικη* (*dikē*) and family represent the judge as taking, or exacting, the penalty; and the wrong doer as rendering the right—paying the penalty—in order to compensate for the wrong done, and re-establish violated law and order. Whatever the form of government, the practice in all nations has been retribution. The principle that crime, in and for itself, *deserves* punishment has pervaded all legislation, sacred and profane, in all ages.

Dikē, itself, occurs four times in the New Testament: Acts xxv. 15—"The chief priests and elders of the Jews asked for *sentence* against Paul." Acts xxviii. 4—"And when the barbarians saw the beast hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet *justice* hath not suffered to live." 2 Thess. i. 9—"They who know not God, and obey not the gospel of our Lord Jesus, shall *suffer punishment*"—literally, "pay the right"—make reparation. Jude 7, The cities of the plain are set forth as "an example, *suffering the punishment* of eternal fire"—literally, *rendering justice—suffering the award* of eternal fire. It will be seen *Dikē* is God administering rewards and punishments. They follow of necessity by Divine ordainment.

Ἐκδίκηω (*Ekdikeō*)—To execute right, to vindicate a right, to avenge, to punish.

Luke xviii. 3—"Avenge me of mine adversary."

Luke xviii. 5—"I will *avenge* her."

* Does not this throw light on the Lord's Prayer—"Forgive us our debts"?

Rom. xii. 19—"Avenge not yourselves, but rather give place unto wrath ; for it is written vengeance belongeth unto Me ; I will recompense."

2 Cor. x. 6—"Being in readiness to *avenge* all disobedience."

Rev. vi. 10—"How long, O Master, the Holy and True, dost Thou not judge and *avenge* our blood on them that dwell on the earth?"

xix. 2—"He hath *avenged* the blood of his servants." It is His to avenge, *because* Master of the universe, and *because* holy and true.

Ἐκδίκησις (Ekdikēsis)—The execution of right, justice awarded, maintenance and protection of one's right, avengement, punishment, retribution, vindictive justice, *i.e.*, vindication of right.

Luke xviii. 7, 8—"And shall not God *avenge* His own elect ? I say unto you that He will *avenge* them speedily."

xxi. 22—"For these are days of *vengeance*."

Acts vii. 24—"Moses seeing one of them suffer wrong he defended him, and *avenged* him (did vengeance) that was oppressed, smiting the Egyptian."

Rom. xii. 19 ; Heb. x. 30—"Vengeance belongeth unto Me ; I will recompense."

2 Cor. vii. 11—"What clearing of yourselves, yea what *avenging*."

2 Thess. i. 8—"Rendering *vengeance* (giving the right) to them that know not God."

1 Peter ii. 14—"Governors are sent by Him for *vengeance* on evildoers, and for praise to them that do well."

Ἐκδικος (Ekdikos, Avenger) Rom. xiii. 4—"An *avenger* for wrath to him that doeth evil."

1 Thess. iv. 6—"The Lord is an *avenger* of all these things."

Καταδικάζω (Katadikazō)—To give sentence against, condemn.

Matt. xii. 7—"Ye would not have *condemned* the guiltless."

Matt. xii. 37—"By thy words thou shalt be justified, and by thy words thou shalt be *condemned*."

Luke vi. 37—"Condemn not, and ye shall not be *condemned*."

James v. 6—"Ye have *condemned*, ye have killed the Righteous One."

These are all the instances where this family of words occur in the New Testament. But they are often used in the Apocrypha, as Jesus son of Sirach, v. 3, vii. 17, xxiii. 21, xlvi. 25, 1 Mac. vi. 22, xiii. 6. "I will avenge my nation," maintain her rights, and punish for wrong done her.

Thus it is seen that the root idea of this family of words is—Right, meting out the right, and maintaining the right.

II.

Δίκη (DIKĒ).—SECOND BRANCH.

- Δίκαιος (Dikaïos and family)—Just, right, righteous, one who does what is right, upright.—Occurs eighty-one times in New Testament.
- Δικαιοῶ (Dikaioō)—To do justice, to act justly, to judge and pronounce sentence, to declare just, acquit, justify; with classics also, to condemn.—In New Testament thirty-eight times.
- Δικαιοσύνη (Dikaïosunē)—Justice, equity, rectitude, righteousness, doing and being what is just and right; also veracity, fidelity, honesty, goodness.—Ninety-three times.
- Δικαιῶμα (Dikaïōma)—The thing rightly and justly done, the righteous sentence, judgment, justification, or condemnation, decree defining what is right and just, law, ordinance.—Ten times.
- Δικαιῶσις (Dikaïōsis)—A rendering justice issuing in justification or condemnation, punishment.—Two times.
- Δικαιῶς (Dikaïōs)—As is right and proper, with strict justice, righteously, justly.—Five times.
- Δικαιοκρισία (Dikaïokrisia)—Just judgment.—Once.

This family of words occupies an important place in the New Testament, and enters largely into the plan of salvation; and needs careful consideration both in its divine and human aspect. It is noteworthy that the Greek Δίκη (dikē), Δίκαιος (dikaïos), the Hebrew צַדִּיק (tsadak), and צִדִּיק (tsadik), and the German *recht*, *gerecht*, contain the same fundamental idea. Δίκη (dikē), manner, direction. Δίκαιος (dikaïos), what answers to manner, or its manner. צַדִּיק (tsadak), according to its etymology, right, even, level. Arabic (Zadaga) to be erect, upright. Gerecht, what is right, adjusted, *right*, correct. Compare "Zurecht weisen," to put right, in the sense of guiding or reprimanding, with the old "richt weisen" of the judge. The fundamental idea is that of a state or condition *conformable to order*, apart from the consideration whether usage, or custom, or other factors determine the order or direction. "A just man," as Æschylus says, "is one who will not *seem* good, but *be* good."

"Righteousness, with the Greeks, is a preponderating social virtue—the sum of the historically-formed relations of life as they manifest themselves in human society." But while having mainly to do with the relations of men to men, it has a certain religious background, in which lies, in a more or less

undeveloped state, men's relation to God. With Homer, he is the most just man who best discharges his duties to God and man. "Δίκη—Right, is the daughter of Zeus (Zeus) and Θέμις (Themis), the Goddess of Justice,* indicating that the state of law and justice, which the political and social culture of the Homeric manhood brought about, sprang not at all from human reflection and argument, but from Divine ordainment." So in Xenophon—social and civil righteousness has a certain religious character—right and piety, though distinct, are yet closely related, and conduce to right behaviour towards gods and men.

The German view: "Mein richt mein plicht"—"My right is my duty"—in which the obligation of right is emphasised, closely approximates to the same conception. In later times, this religious aspect of righteousness became more obscure among the Greeks, and its social aspect came more to the front. But in the Scriptures, righteousness appears in its true character, and assumes a more exalted and important position. "Here it is a *condition of rightness, the standard of which is God*; which is estimated according to the Divine standard, which shows itself in behaviour conformable to God, and has to do, above all things, with its relation to Him, and with the walk before Him." It is thus a thoroughly religious conception, designating the normal condition of men, and their acts in relation to God. The righteousness of the Scriptures has God for its standard, and lays claim to the whole range of human life; so that, on the one hand, even measures and weights (Lev. xix. 35, 36) appear among the Divine ordinances of a life leading to eternity, and, on the other hand, righteousness in general—in all stages of the history of redemption—signifies conduct and relationship answering to the amount of Divine light revealed at the time. Thus, Noah and Abraham, Lot and Jacob, David and Daniel, were righteous men according to the light and standard of their respective ages.

Righteousness, when spoken of God Himself, is that rectitude of His nature by which all His acts are ever in

* The Romans represented her as the daughter of Jupiter and Necessitas—a powerful goddess whom neither gods nor men can resist—intimating that the awards of Dikē followed of necessity.

harmony with the true relation of things, morally and intellectually, and manifests itself in His approbation of what is good, and His disapprobation of what is evil. It is therefore the same in essence as His holiness. So far as God has complacency in what is good, He is called holy ; so far as He exhibits this complacency in His actual procedure in the government of the world, He is called just. The word holiness accordingly refers rather to the internal disposition of God ; and justice to the display or outward manifestation of this disposition in His actual government. Both of these attributes stand in close connection with the Divine benevolence, and may be deduced from it ; and, indeed, must be regarded as expressions of it. The righteousness of God is equally manifested in pardoning, acquitting, justifying, *i.e.*, making just, the sinner who believes in Jesus (Rom. iii. 26 ; 1 John i. 9), in rewarding the righteous (2 Tim. iv. 8), and in punishing the wicked (Rev. xvi. 5-7 ; 2 Thess. i. 6, 7). Spoken of men and their doings, it denotes their normal relation to the will and judgment of God. It is used in a wider and more general sense answering to God's demands in general, as Matt. x. 41. In this sense there are many "righteous men." But there is a narrower and stricter sense in which it is used, as perfectly answering the Divine demands, or negatively, rid of, and free from all sin—*guiltless*—in which sense "there is none righteous, no, not one." This distinction of a stricter or deeper meaning, as it has found its way everywhere, is traceable also in profane Greek (*Plato Press.* ii. 362).

But it is in the New Testament that we have the clearest and fullest revelation of righteousness. In the life and doctrine and work of Christ, the "righteousness of God" is revealed. And the Apostles, especially Paul, have seized this phrase and employed it, not only to set forth the character of God and His conduct to men, but to designate an elaborate system of Christian ethics covering the whole of man's relation to God and men, and to show that the grand end and aim of the Gospel of Christ is to bring men into conformity with the Divine will, and harmony with the Divine nature. This is said to be the righteousness of God. because it proceeds from Him, and is required and approved

by Him. It is called the righteousness of faith, because it is by or through faith that men are brought into fellowship with Christ, and are made righteous. Believers in the Lord Jesus are said to be pardoned, acquitted, *justified*, *i.e.*, declared to be just—right. But is not this making the righteous God declare to be just those who are far from being righteous? Not exactly so, for in the Gospel, those who believe in Christ are one with Him, and He undertakes to *make them righteous*. Just as the acorn contains the perfect oak, so every believer contains in himself the perfect righteous man. The Lord Jesus undertakes by His indwelling Spirit to make their whole nature and life righteous, enabling them to love, choose, and do what is just and right. The Scriptures know nothing of a robe of righteousness to cover all sinful deformities; they know nothing of any transfer of moral character. Men are pardoned for Christ's sake, and through the grace and strength derived from Him they *become righteous*, "growing up in all things into Him who is the head," and are "conformed to the image" of the Righteous One. Through union with Christ their nature is brought into sympathy with God and conformity to His will. Thus they become *righteous* in ever-growing measure, until presented faultless before God.

III.

Κρινω AND FAMILY.

Κρινω (Krinō)—To separate, judge.

Κρισις (Krisis)—Separation, sundering, judgment.

Κριμα (Krima)—The decision, decree.

Κατακρινω (Katakrinō)—To give judgment against, condemn.

Κατακρισις (Katakrisis)—Condemnation.

Κατακριμα (Katakrima)—Judgment against, condemnation.

Δικαιοκρισια (Dikaiokrisia)—Just judgment.

Other combinations are not important in this connection.

Κρινω (Krinō)—TO JUDGE.

- 1.—To divide, to separate, to select.
- 2.—To come to a decision, to judge.
- 3.—Especially applied to judicial decisions, and to pronounce final judgment—give a verdict, which may be

favourable or unfavourable to the person judged—the administration of justice. Delitzsch says: “The LXX. by no means use it exclusively as a sentence of condemnation, but also of a helpful decision in any one’s favour (Ps. liv. 1, Heb. 3); nor merely of legal administration of a cause for others, but also of administrative rule in general” (Ps. lxxii. 2).

4.—But when the result is not added (as *e.g.*, Acts xiii. 27) it is taken for granted that such a judicial procedure is based on a real fault, and constitutes the ground of judicial punishment—“The prince of this world hath been judged, (condemned)” (John xvi. 11). In this sense it is applied to the final sentence of God, and is always so used in the gospel of John.

5.—This usage is connected with the meaning of the word in profane Greek—to call any one to account—to accuse—to impeach—to begin a law suit.

The word occurs about one hundred and eight times in the New Testament—to accuse—to sue—go to law (Matt. v. 40); “If any man would go to law with thee” (Acts xxiii. 6; xxiv. 21; 1 Cor. vi. 1-6).

To judge in one’s own mind what is right and expedient, esteem, determine—Luke vii. 43. Thou hast rightly judged—xii. 57; John vii. 24; viii. 15, 26; Acts iv. 19; xiii. 46; xvi. 15; xx. 16; xxv. 25; xxvi. 8; xxvii. 1; Rom. xiv. 5, 13; 1 Cor. ii. 2; vii. 37; x. 15; xi. 13; 2 Cor. ii. 1; v. 14; Tit. iii. 12. Human judicature, and men judging one another, very often in an adverse sense.—Judge not, that ye be not judged, Matt. vii. 1, 2; Luke vi. 37; John vii. 51; xviii. 31; Acts iii. 13; xiii. 27; xv. 19; xvi. 4; xxi. 25; xxiii. 3; xxv. 9, 10, 20; xxvi. 6; Rom. ii. 1-3; xiv. 3, 4, 10, 13, 22; 1 Cor. iv. 5; v. 3-12; x. 29; Col. ii. 16; James iv. 11, 12. Administrative rule in general.—Matt. xix. 28. Ye shall sit on twelve thrones judging the twelve tribes of Israel.—Luke xxii. 30; 1 Cor. vi. 2, 3; John v. 22, 30; viii. 16, 50; Acts xvii. 31; Rom. ii. 16; iii. 4; 1 Cor. v. 13; xi. 32; 2 Tim. iv. 1; James ii. 12; 1 Peter i. 17; ii. 23; iv. 5; Rev. xi. 18.

Divine judgment in an adverse sense. To condemn:—“Out of thine own mouth will I judge thee, thou wicked servant” (Luke xix. 22). “For God sent not His Son into the world to judge (condemn) the world; but that the world should be saved through Him. He that believeth on Him is not judged (condemned); he that believeth not hath been

judged (condemned) already, because he hath not believed in the name of the only begotten Son of God " (John iii. 17, 18). " If any man hear my sayings, and keep them not, I judge (condemn) him not : for I came not to judge (condemn) the world, but to save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth (condemneth) him ; the word that I spake, the same shall judge (condemn) him in the last day " (xii. 47, 48). " The Spirit will convict the world in respect of . . . judgment, because the prince of this world hath been judged " (xvi. 11). " And the nation to which they shall be in bondage will I judge, said God " (Acts vii. 7). " As many as have sinned without law, shall also perish without law ; and as many as have sinned under law, shall be judged by law. And shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision art a transgressor of the law ? " (Rom. ii. 12, 27). " Is God unrighteous who visiteth with wrath ? . . . God forbid, for then how shall God judge the world ? " (iii. 5, 6). " But if we discerned ourselves, we should not be judged " (1 Cor. xi. 31). " That they all might be judged who believe not the truth, but had pleasure in unrighteousness " (2 Thess. ii. 12). " The Lord will judge His people," vindicate them by punishing their enemies, as the connection clearly shows (Heb. x. 30). " Fornicators and adulterers God will judge " (xiii. 4). " That they might be judged according to men in the flesh, but live according to God in the spirit " (1 Peter iv. 6). " How long, O Master, the Holy and True, dost Thou not judge and avenge our blood on them that dwell on the earth ? Righteous art Thou . . . Thou holy One, because Thou didst thus judge. For they poured out the blood of saints and prophets, and blood hast Thou given them to drink. For strong is the Lord God who judgeth her. Rejoice over her thou heaven, and ye saints, and ye apostles, and ye prophets ; for God hath judged your judgment on her " (Rev. vi. 10 ; xvi. 5, 6 ; xviii. 8, 20).

The connection clearly shows that to judge in all these passages is used in an adverse sense, viz., to condemn and punish.

This word is used in these various senses in the LXX., Apocrypha, and Josephus.

"To judge is opposed to save" (John iii. 17 ; xii. 47).

Κρισις—JUDGMENT.

(Root idea—separation, sundering.)

1.—Judgment, sentence.

2.—Specially of judicial procedure, act of judgment, and primarily without regard to the character of the decision—"Then of a definite accusation and prosecution, guilt of some sort presupposed by the judicial procedure. This precise use of the term as a judicial process—judgment directed against the guilty, and leading on to condemnation—is comparatively rare in profane Greek, whereas it is almost the only one in the New Testament" (*Cremer*). It is characteristic of the judicial procedure, especially of the Divine judgment—to which Κρισις (*krisis*) mostly relates—that it is directed against the guilty.

3.—It often denotes the final judgment of the world, which brings the sentence of condemnation and destruction on the wicked.

Matt. v. 21, 22.—Shall be in danger of the *judgment*.

„ x. 15 ; xi. 22-24 ; Luke x. 14.—More tolerable in the day of *judgment*.

„ 18.—He shall declare *judgment* to the Gentiles.

„ 20.—Till He send forth *judgment* unto victory.

„ xii. 36.—Give account of idle words in the day of *judgment*.

„ 41, 42 ; Luke xi. 31, 32.—The men of Nineveh shall stand in the *judgment* with this generation. The queen of the south shall rise up in *judgment* with this generation, and condemn it.

„ xxiii. 23 ; Luke xi. 42.—Ye have left undone . . . *judgment*, and mercy, and faith.

„ 33.—How shall ye escape the *judgment* of hell?

John iii. 19.—And this is the *judgment*, that light is come into the world, and men loved the darkness rather than the light, for their works were evil.

„ v. 22.—The Father hath given all *judgment* unto the Son.

„ 24.—He that heareth My word, and believeth Him that sent Me, hath eternal life, and cometh not into *judgment*, but hath passed out of death into life.

„ 27.—The Father gave Him authority to execute *judgment*.

John v. 29.—They that have done good shall come forth unto the resurrection of life, and they that have done ill unto the resurrection of *judgment*.

„ 30.—My *judgment* is righteous.

„ vii. 24.—Judge righteous *judgment*.

„ viii. 16.—If I judge, my *judgment* is true.

„ xii. 31.—Now is the *judgment* of this world : now shall the prince of this world be cast out.

„ xvi. 8.—The Spirit will convict the world in respect of sin, and of righteousness, and of *judgment*.

„ 11.—Of *judgment*, because the prince of this world hath been judged.

Acts viii. 33.—In His humiliation His *judgment* was taken away.

2 Thess. i. 5.—A manifest token of the righteous *judgment* of God.

1 Tim. v. 24.—Some men's sins are evident, going before unto *judgment*.

Heb. ix. 27.—After death cometh *judgment*.

Heb. x. 27.—A certain fearful expectation of *judgment* and a fierceness of fire, which shall devour the adversary.

James ii. 13.—For *judgment* is without mercy to him that sheweth no mercy. Mercy glorieth against *judgment*.

2 Peter ii. 4.—Sinful angels in hell reserved unto *judgment*.

„ 9.—The unrighteous kept under punishment unto the day of *judgment*.

„ 11; Jude 9.—Angels do not bring a railing *judgment* against them.

1 John iv. 17.—Herein is love made perfect, that we may have boldness in the day of *judgment*.

Jude 6.—Sinful angels kept in everlasting bonds under darkness unto the *judgment* of the great day.

„ 15.—The Lord cometh with His holy ones to execute *judgment* on the ungodly.

Rev. xiv. 7.—For the hour of His *judgment* is come.

„ xvi. 7.—True and righteous are Thy *judgments*.

„ xviii. 10.—Woe, woe, to the great city Babylon ; for in one hour is thy *judgment* come.

„ xix. 2.—True and righteous are His *judgments*, for He hath judged the great harlot.

In all these forty-five instances where this word occurs in the New Testament, sometimes it means the act of judging, but generally it is an adverse sentence, bringing condemnation and punishment upon evil doers.

Κριμα (Krima)—THE DECISION ARRIVED AT.

1.—Decree.

2.—Decision, determination.

3.—Decision of a judge, judgment. In New Testament, as in later Greek, it always denotes a judgment unfavourable to those judged ; a punitive judgment involving punishment as a matter of course (*Cremer*).

4.—Legal proceedings, law suit.

It occurs twenty-seven times in the New Testament.

Matt. vii. 2.—With what *judgment* ye judge ye shall be judged.

Mark xii. 40 ; Luke xx. 47.—These shall receive greater *condemnation*.

Luke xxiii. 40.—Seeing thou art in the same *condemnation*.

„ xxiv. 20.—They delivered Him up to be *condemned to death*.

John ix. 39.—For *judgment* came I into this world . . . that they which see may become blind.

Acts xxiv. 25.—Paul reasoned of righteousness, temperance, and *judgment* to come.

Rom. ii. 2.—We know that the *judgment* of God is according to truth against them that practise such things.

„ 3.—And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the *judgment* of God.

„ iii. 8.—Let us do evil that good may come, whose *condemnation* is just.

„ v. 16.—For the *judgment* came of one unto condemnation.

„ xi. 33.—How unsearchable are His *judgments*.

„ xiii. 2.—And they that withstand shall receive to themselves *judgment*.

1 Cor. vi. 7.—Ye have *law suits* one with another.

„ xi. 29.—Eateth and drinketh *judgment* unto himself, if he discern not the body of the Lord.

„ 34.—That your coming together be not unto *judgment*.

Gal. v. 10.—He that troubleth you shall bear his *judgment*.

1 Tim. iii. 6.—Lest being puffed up he fall into the *condemnation* of the devil.

„ v. 12.—Having *condemnation* because they have rejected their first faith.

Heb. vi. 2.—And of eternal *judgment*.

James iii. 1.—That we receive not heavier *judgment*.

1 Peter iv. 17.—For the time is come for *judgment* to begin at the house of God, and if it begin first at us, what shall be the end of them that obey not the Gospel of God ?

2 Peter ii. 3.—Whose *sentence* now from of old lingereth not, and their destruction slumbereth not.

Jude 4.—Even they who were of old set forth unto this *condemnation*.

Rev. xvii. 1.—I will show thee the *judgment* of the great harlot.

„ xviii. 20.—For God hath judged your *judgment* on her.

„ xx. 4.—I saw thrones, and they that sat upon them, and *judgment* was given unto them.

κατακρίνω (Katakrinō). — To give judgment against, to condemn. This combination with κατα renders the word stronger than the simple verb, although as has been seen, the latter is often used in the same sense.

Matt. xii. 41, 42; Luke xi. 31, 32.—The men of Nineveh and the queen of the south shall in the judgment "*condemn* this generation."

Matt. xx. 18; Mark x. 33.—Christ said: The chief priests and scribes shall *condemn* the Son of Man to death.

Mark xiv. 64.—And they all *condemned* Him to be worthy of death.

Matt. xxvii. 3.—When Judas saw that He was *condemned*, he said: I have betrayed innocent blood.

Mark xvi. 16.—He that disbelieveth shall be *condemned* (opposed to saved).

John viii. 10, 11.—Christ said to the woman: Did no man *condemn* thee? Neither do I condemn thee.

Rom. ii. 1.—Wherein thou judgest another thou *condemnest* thyself.

„ viii. 3.—God, through Christ, *condemned* sin in the flesh.

„ 33, 34.—It is God that justifieth: who is he that shall *condemn*?

„ xiv. 23.—He that doubteth is *condemned* if he eat.

1 Cor. xi. 32.—That we may not be *condemned* with the world.

Heb. xi. 7.—Noah, building the ark, saved his house and *condemned* the world.

James v. 9.—Murmur not that ye be not *judged* (various reading).

2 Peter ii. 6.—God turning Sodom and Gomorrah into ashes *condemned* them with an overthrow, having made them an example unto those that should live ungodly.

The compound word κατακρισις (Katakrisis) occurs twice (2 Cor. iii. 9). The Old Testament economy is called the ministration of *condemnation*, in opposition to the ministration of righteousness, the new economy.

2 Cor. vii. 3.—I say it not to *condemn* you.

κατακριμα (Katakrima) occurs three times in the sense of condemnation.

Rom. v. 16, 18.—The judgment came of one unto all men to *condemnation* (opposed to justification).

„ viii. 1.—There is, therefore, now no *condemnation* to them that are in Christ Jesus.

Other combinations of this family of words are not important in this connection, with the exception of δικαιοκρισις (dikaiokrisia). Just judgment—with the idea of punishment

for offences — justly administered. It only occurs once (Rom. ii. 5)—“But after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath, and revelation of the *righteous judgment* of God ; who will render to every man according to his works.

IV.

Θυμος (Thumos)—WRATH, and Ὀργη (Orgē)—INDIGNATION.

Θυμος, from θυω, which fundamentally means *violent movement*, connected with Sans. dhu, to shake, to inflame, dhumast, to smoke, and with German dunst, vapour, fumes. Hebrew, אָפַּ (af), and אָנַף (anaf)—to breathe hard, to blow through the nostrils, anger, shown by hard breathing. Thumos signifies life in its *activity* and *excitement*—first, in a physical sense, breath, life—then of every excitation of life in free action, as spirit, courage, *wrath*—in desire, impulse, longing. It is used in a very comprehensive sense by Homer and the tragic poets to denote thought and feeling throughout the psychical as well as the physical life ; but in Plato and later writers its use is limited to the ebullition of wrath, the outgo of courage, and excitement of feeling generally. So, likewise, the LXX., grief, wrath, strong emotion—as Ps. vi. 7 ; Deut. xxix. 20-24 ; Num. xxxii. 14 ; Josh. vii 26 ; Job xx. 16, “*poison* of asps ;” Isa. ix. 19, “Through the *wrath* of the Lord is the land darkened, and the people shall be as the fuel of fire ;” Ezek. v. 13, &c.

In the New Testament it means only wrath. It is used eighteen times, and is applied both to men and God.

Luke iv. 28.—And they were all filled with *wrath*.

Acts xix. 28.—The Ephesians were filled with *wrath*, and cried out, Great is Diana.

2 Cor. xii. 20.—Lest by any means there should be strife, jealousy, *wrath*.

Gal. v. 20.—Strife, jealousies, *wraths*, factions, &c.

Heb. xi. 27.—Moses did not fear the *wrath* of the king.

Rev. xii. 12—It is spoken of the devil :—The devil is gone down unto you, having great *wrath*.

„ xv. 1.—And of God :—In the seven plagues is finished the *wrath* of God.

„ 7 ; xvi. 1.—Seven golden bowls full of the *wrath* of God

Other instances, in this sense, in connection with ὀργή (*orgē*)—anger, wrath, indignation. This word is closely connected with the preceding, and often used with it. It primarily denotes force, or impulse. In a psychological sense, excitement of feeling in general, or of particular impulse. In Attic Greek it especially signifies *wrath*; not the affection itself, but its active outgo against any one. θυμός (*thumos*) may be conceived as the *inward* feeling—the passion in the subject—while ὀργή (*orgē*) is the active *outward* expression of it against the object. But this distinction is not always observable; they are, sometimes used both together, and classed with things that men ought to shun.

Eph. iv. 31; Col. iii. 8.—Let all bitterness, and *wrath*, and *anger*, &c., be put away.

ὀργή (*Orgē*) occurs thirty-five times in the New Testament, and is spoken nine times of men, and twenty-six times of God.

HUMAN ANGER.

Mark iii. 5.—Christ looked round about on them with *anger*.

Rom. xii. 19.—Avenge not yourselves, but rather give place unto *wrath*.

„ xiii. 4.—The civil power is the avenger for *wrath* to him that doeth evil.

„ 5.—Be in subjection, not only for *wrath*, but also for conscience' sake.

1 Tim. ii. 8.—Lifting up holy hands, without *wrath* and disputing.

James i. 19, 20.—Be slow to *wrath*, for the *wrath* of men worketh not righteousness.

DIVINE ANGER.

We must not regard the Divine wrath and anger in the sense of a personal passion—but rather as the opposition of the holiness of God, and the expression of His displeasure against all that is evil. As the Governor of the world, His disapprobation flames out in the punishment of evil and evil doers.

Matt. iii. 7; Luke iii. 7.—Who warned you to flee from the *wrath* to come?

Luke xxi. 23.—Distress on the land, and *wrath* upon this people.

- John iii. 36.—He that believeth not the Son shall not see life ; but the *wrath* of God abideth on him. (Compare verse 18.)
- Rom. i. 18.—The *wrath* of God is revealed from heaven against all unrighteousness and ungodliness of men.
- „ ii. 5.—But after thy hardness and impenitent heart treasurest up for thyself *wrath* in the day of *wrath* and revelation of the righteous judgments of God.
- „ iii. 5.—Is God unrighteous who visiteth with *wrath* ? God forbid.
- „ iv. 15.—The law worketh *wrath*.
- „ v. 9.—We shall be saved from the *wrath* of God through Him.
- „ ix. 22.—What if God, willing to show His *wrath*, and to make His power known, endured with much long - suffering vessels of *wrath* fitted unto destruction, and that He might make known the riches of His glory upon vessels of mercy which He afore prepared unto glory ?
- Eph. ii. 3.—We all were by nature the children of *wrath*, even as the rest.
- „ v. 6 ; Col. iii. 6.—Because of these things cometh the *wrath* of God on the children of disobedience.
- 1 Thes. i. 10.—Jesus, who delivered us from the *wrath* to come.
- „ ii. 16.—But the *wrath* is come upon them to the uttermost.
- „ v. 9.—For God appointed us not unto *wrath*, but unto the obtaining of salvation through our Lord Jesus Christ.
- Heb. iii. 11.—I swear in my *wrath* they shall not enter into My rest.
- Rev. vi. 16, 17.—And they say to the mountains, and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the *wrath* of the Lamb, for the great day of their *wrath* is come, and who is able to stand ?
- „ xi. 18.—And the nations were *wroth*, and Thy *wrath* came, and the time of the dead to be judged, and the time to reward Thy servants.

These two terms are sometimes used together to give emphasis and intensity to Divine judgments.

Rom. ii. 8.—*Wrath* and *indignation*, tribulation and anguish, upon every soul of man that worketh evil.

Rev. xvi. 19 ; xix. 15.—Wine of the *fierceness* of His *wrath*.—*τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ*—The thumos of His orgē. (See also LXX. ; Numb. xxv. 4 ; Deut. xxix. 24 ; where we have orgē thumou, “fierce anger,” and thumos orgēs, “the heat of anger.”)

Thus it will be seen that the Divine *wrath* is opposed to Divine *mercy* (Rom. ix. 22, 23) ; to *salvation* (1 Thess. v. 9) ;

to the *rest* of God (Heb. iii. 11); and to the *reward* of *His servants* (Rev. xi. 18). Not merely therefore the wrath of God in general, but His wrath as it exists and will in future be manifested against sin, whose effect is the antithesis of salvation and exclusion from it (Rom. ii. 5, 8; i. 18; compare v. 16).

There remains to be considered the striking figure of the *wine of wrath*.

Rev. xiv. 8.—Babylon made all the nations to drink of the wine of the *wrath* of her fornication.

„ xviii. 3.—By the wine of the *wrath* of her fornication all the nations are fallen.

„ xiv. 10; xvi. 19.—He also shall drink of the wine of the *wrath* of God which is prepared unmixed in the cup of His *anger*.

The cup of sin is the cup of wrath, because it brings ruin to all who drink it. Divine judgments are often in Scripture represented as a cup of suffering and death. This mode of punishment was common among ancient nations, *e.g.*, the historical cup of hemlock that Socrates had to drink; Deut. xxxii. 33; Job xxi. 20; Ps. lx. 3; lxxv. 8; and Wisdom xvi. 5. Sometimes it is an intoxicating cup. “Jehovah is represented by the Hebrew prophets as giving to the nations in His *wrath* an intoxicating cup in order that, reeling, they may rush into destruction. Arabian poets use the same figure” (*Gesenius*). “Take the cup of the wine of this wrath from my hand and tender it to all the nations to drink, . . . and let them drink, and stagger, and be out of their wits, because of the sword which I am about to send among them.” “Thus saith Jehovah of Hosts, Drink ye, and be drunken, and vomit, and fall so as not to rise again before the sword which I am about to send among you” (Jer. xxv. 15-27; xlix. 12; Isa. li. 17-23; Ezek. xxiii. 31-34).

The winepress is another strong figure of the wrath of God.

Rev. xiv. 19.—And the angel cast the vintage of the earth into the winepress, the great winepress of the *wrath* of God.

„ xix. 15.—And He treadeth the winepress of the *fierceness* of the *wrath* of Almighty God.

The allusion here is to Isa. lxiii. 3, 4, and Lam. i. 15, where those who are punished are spoken of as being trodden as grapes in a winepress.

The declarations of the Old Testament refer to the revelation of wrath in general, without definitely fixing the time and manner of it. In the New Testament—while there are some manifestations of it in the present life, as in the history of the Jews—it is represented as mainly future, and belonging to the end of the dispensation of grace—the wrath to come—the day of wrath.

"The idea of the Divine ὀργή, anger, wrath, does not contradict God's love; but rather the wrath of God is nothing else than the manifestation of Himself as love, in opposition to evil. According to His righteousness, therefore, which gives to every one his due, and which, naturally, cannot be conceived of as dissociated from the essence of Divine love, God does good, in His grace, to those akin to Him—but inflicts woe, in His wrath, on those alienated from Him. Since man, however, is not evil in himself, but only in one or another respect admits it within him, God's anger is directed merely against the evil that is *in him*. In the Divine wrath, therefore, there is displayed only another form of God's sanctifying agency. When His operations *in mercy* are misunderstood, or abused, His *punishments* come into action" (*Olshausen*).

V.

Τιμωρεω (Timōreō) — to avenge, punish. The idea is: watching one's honour, to protect and maintain it; hence, to assist, and vindicate it, and avenge, punish, on behalf of any one for injury done.

Τιμωρία (Timōria)—vindication, avengement, punishment. General Greek usage agrees with that of the New Testament. God determined to *punish* the inhabitants of Sodom (*Jos. Ant.* I. ii. 1). The people assembled together and desired Archelaus that, in way of revenge on their account, he would inflict *punishment* on those who had been honoured by Herod (*Ibid* XVII. ix. 1; so, also, *Bel. Jud.* vii. 2, 1;

Wisdom xii. 20; 2 Mac. vi. 26). Three times noun and verb occur in the New Testament: Acts xxii. 5, Paul brought Christians to Jerusalem in his persecuting days "for to be *punished*;" xxvi. 11, "And *punishing* them oftentimes in all the synagogues, I strove to make them blaspheme, being exceedingly mad against them; Heb. x. 28-31, A man that hath set at naught Moses' law dieth without compassion Of how much sorer *punishment*, think ye, shall he be judged worthy, who hath trodden under foot the Son of God. . . . For we know Him who hath said vengeance belongeth unto Me, I will recompense. And again, the Lord will judge His people. It is a fearful thing to fall into the hands of the living God." These instances make it clear that whatever idea was wrapt up in these terms originally, they came to mean, in practical use, punishment pure and simple.

Παιδew (Paiduō) and Παιδεια (Paideia). From Παις (Pais) a child. To train up a child, hence to educate, discipline, instruct. Education, in general, as consisting not only in teaching and admonition, but in discipline, correction, chastisement.

The verb and noun occur nineteen times in the New Testament.

Luke xxiii. 16.—Pilate says: I will *chastise* Him and release Him.

Acts vii. 22.—Moses was *instructed* in all the wisdom of the Egyptians.

„ xxii. 3.—Paul was *instructed* according to the strict manner of the law.

1 Cor. xi. 32.—When we are judged, we are *chastened* of the Lord, that we may not be condemned with the world.

2 Cor. vi. 9.—As *chastened* and not killed.

Eph. vi. 4.—Nurture them in the *chastening* and admonition of the Lord.

1 Tim. i. 20.—Whom I have delivered unto Satan, that they may *learn* not to blaspheme—Comp. 1 Cor. v. 5.

2 Tim. ii. 25.—In meekness *correcting* them that oppose themselves.

„ iii. 16.—Every scripture inspired of God is profitable for *instruction* which is in righteousness.

Titus ii. 11, 12.—The grace of God hath appeared, bringing salvation to all men, *instructing* us to the intent that denying ungodliness, &c.

Rev. iii. 19.—As many as I love I reprove and *chasten*.

Heb. xii. 5-11.—My son, regard not lightly the *chastening* of the Lord, nor faint when thou art reprov'd of Him. For whom the Lord loveth he *chasteneth*, and scourgeth every son whom He receiveth. It is for *chastening* that ye endure ; God dealeth with you as with sons ; for what son is there whom his father *chasteneth* not ? But if ye are without *chastening*, whereof all have been made partakers, then are ye bastards and not sons. Furthermore, we had the fathers of our flesh to *chasten* us, and we gave them reverence ; shall we not much rather be in subjection unto the Father of spirits and live ? For they verily for a few days *chastened* us as seemed good to them ; but He for our profit, that we may be partakers of His holiness. All *chastening* seemeth for the present to be not joyous but grievous : yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness.

The use of the term in the classics, and the LXX. and Apocrypha is precisely similar. Ps. ii. 10, "Be *instructed* ye judges of the earth." Prov. iii. 12, as quoted above, xix. 18, xxix. 17, Divine *chastisement*. Lev. xxvi. 18-28, Jer. x. 24, "O Lord, *correct* me, but with judgment ; not in Thine anger, lest Thou bring me to nothing. Wisdom vi. 25, Receive *instruction* through My words, and it shall do you good." Son of Sirach xviii. 14, "He hath mercy on them that receive *discipline*, and that diligently seek after His judgments."

This word is always used to express God's disciplinary dealings with His people—His children—in this life, for their improvement, but it is *never used* to express the final judgment of God on sin and sinners. Nor is it ever used to express the punishment of sin in the world to come. Is it competent to argue, that because God disciplines His children whom He loves in this life, the punishment He inflicts on sinners in the life to come is to be regarded as His discipline for their improvement ? The cases are in no wise parallel. There is all the difference between the correction of sons and the punishment of enemies.

SECTION VIII.—THE TERMS THAT DESCRIBE PUNISHMENT ON MAN'S SIDE.

I.

Θλιψις (Thlipsis)—tribulation ; στενοχωριζ (Stenochōria)—anguish. The root idea of thlipsis is pressure from without—pressed upon, or together—and so, narrow, strait (Matt. vii. 14 ; Mark iii. 9) ; hence, oppressed with evils of any kind, crushed with affliction, or distress of body, or mind, or outward estate—*anguish*, as of a woman in travail (John xvi. 21). “Out of much *affliction* and anguish of heart I wrote unto you, with many tears” (2 Cor. ii. 4) ; distressed (2 Cor. viii. 13) ; tribulation (Rev. vii. 14). It occurs, noun and verb, fifty-two times in the New Testament, and is variously rendered, but generally with the idea of evils crowding round and pressing upon one.

Stenochōria—anguish—is closely allied to the preceding, and often used along with it to strengthen the idea of suffering. That indicates pressure from without—this, pressure from within—want of room—straitness of place *for what is put into it*, hence, straitness, distress, anguish. Paul says : “I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in *distresses*, for Christ's sake” (2 Cor. xii. 10). “Who shall separate us from the love of Christ? Shall *tribulation*, or *anguish*?” (Rom. viii. 35). “But in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in *distresses*” (2 Cor. vi. 4). “We are *pressed* on every side, yet not *straitened*”—overpressed—crushed in a strait passage (2 Cor. iv. 8).

This idea of pain—distress—anguish—conveyed by both of these words, arising from internal or external causes, in the present life, is transferred by Paul to the life to come. With him, a soul in anguish is a soul in straits—pressed together, and oppressed with tribulation.

Rom. ii. 8, 9—“But unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, *tribulation* and *anguish*, upon every soul of man.

that worketh evil ; . . . but glory, and honour, and peace to every man that worketh good." The whole connection (5-13) shows that Paul is here referring to future retribution ; and he here teaches the continued existence in conscious pain of the wicked after death, in contrast with the continued existence in conscious joy of the righteous. So again, speaking of final judgment and retribution : 2 Thess. i. 5-10—"It is a righteous thing with God to recompense *affliction* to them that *afflict* you, and to you that are *afflicted* rest with us at the revelation of the Lord Jesus from heaven." Here, the *affliction* which God will recompense, is the antithesis of the *rest* that remaineth for the people of God, and is the same thing as the *vengeance*, *punishment*, and *eternal destruction*, of this strong passage.

The Septuagint, Apocrypha, and Josephus, use these words in the sense of *trouble*, *affliction*, *distress*, and sometimes together, as in Isaiah viii. 22—"And they shall look unto the earth, and behold *distress* and darkness, the gloom of *anguish* ; and into thick darkness shall they be driven away."

II.

Κολαζω (Kolazo), to punish. Κολασις (Kolasis), punishment. Κολαζω (Kolazo), to lop off, prune as trees ; hence to curb, check, restrain, correct, chastise, punish. Theophrastus in the fourth century B.C. employed it to describe the pruning of trees ; Xenophon, restraining the speed of horses ; Thucydides, Aristophanes, and the early Greek writers use it in the sense of discipline, correction, punishment. The sacred writers always employ it in the sense of punishment. Verb and noun occur six times in the LXX. ; eighteen times in the Apocrypha ; and four times in the New Testament. In the Septuagint, the singular Hebrew expression מִכְשׁוֹל עוֹן (mikshol avon), "stumbling-block of iniquity," which the "Israelites set before their faces," is rendered Κολασις ἁδικίας (Kolasis adikias), punishment of iniquity (Ezek. xiv. 3, 4, 7 ; xviii. 30 ; xlv. 12). In xliii. 11, the Greek version is, "And they shall receive the punishment of all things which they have done." To take, receive punishment, is the common

Hebrew and Greek idiom for bearing punishment, being punished. Lev. v. 1; Matt. xxiii. 13; Jas. iii. 1. (Comp. Ezek. xlv. 10.)

The "stumbling-block of iniquity" (Gesenius) is the enticement to iniquity, *cause of fall, cause of ruin*; so that Kolasis here does not mean correction, improvement *from iniquity*, but the very opposite. The incitement to iniquity and its punishment—the cause and effect—are joined in one, and expressed by Kolasis. The LXX. seem to have had such a horror of idolatry, as the cause of their national ruin, that they go straight to the *inevitable result* of such wickedness — punishment. This idea is confirmed by Ezek. vii. 19 where the same Hebrew expression is rendered βασανος (Basanos), torture, torment of iniquity. (Comp. Isa. lvii. 4, where "children of transgression" are called "children of destruction.")

In the Apocrypha the substantive is used five times and the verb thirteen.

- Wisdom iii. 4.—The good seem to be *punished*, yet is their hope full of immortality.
- „ xi. 5.—By what things the enemies were *punished*, the Israelites were benefited.
- „ 8.—Declaring by that thirst how Thou didst *punish* the adversaries.
- „ 13.—They heard, by their own *punishment*, the other to be benefited.
- „ 16.—Wherewith a man sinneth by the same shall he be *punished*.
- „ xii. 15.—Not condemning him that hath not deserved to be *punished*.
- „ 27.—Being *punished*, came upon them extreme damnation.
- „ xiv. 10.—What is made shall be *punished* with him that made it.
- „ xvi. 1.—They were *punished* worthily, and by the multitude of beasts tormented
- „ 2.—Instead of *punishment*, dealing graciously with Thine own.
- „ 9.—They found no remedy, for they were worthy to be *punished*.
- „ 24.—Thy creatures strong against the unrighteous for *punishment*.
- „ xviii. 11.—Masters and servants are *punished* after one manner.
- „ 22.—With a word subdued he him that *punished*.

Wisdom xix. 4.—The drowned Egyptians fulfilled the *punishment* which was wanting to their torments.

1 Mac. vii. 7.—Let Him *punish* them with all that aid them.

2 Mac. iv. 38.—Antiochus slew Andronicus, thus the Lord rewarded the “cursed murderer” his *punishment* as he deserved.

„ vi. 14.—The Lord forbeareth to *punish* other nations till they came to the fulness of their sins.

In the New Testament,

Matt. xxv. 46.—And these shall go away into eternal *punishment*; but the righteous into eternal life.

Acts iv. 21.—And they when they had further threatened them let them go, finding nothing how they might *punish* them, because of the people; for all men glorified God for that which was done.

2 Peter ii. 9.—The Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under *punishment* unto the day of Judgment.

John iv. 18.—There is no fear in love; but perfect love casteth out fear, because fear hath *punishment*.

In all these instances—and there are no others, in the LXX., the Apocrypha, and the New Testament—the idea conveyed by *Kolasis* is punishment in its ordinary sense. Whatever sense attached to it in the earlier classics, it is clear that in the age of Christ, and three hundred years before and afterwards, it was used in sacred and profane literature alike to express pure retributive punishment. And it is used interchangeably by all the writers of that period with terms of similar and undoubted significance—as *basanos*, torment; *timoria*, vindictive punishment; *apōleia*, perdition; *olethros*, destruction; *thanatos*, death; *ekdikēsis*, condemnation. In no single instance is it used to convey the idea of correction administered with a view to the moral improvement of the subject of it. Where this is the object of the Divine Being in dealing with His people, *paideia*, chastisement, is used; *kolasis* never; but always as punishment pure and simple.

III.

Βασανος (*Basanos*), Torment.—A touchstone for trying metals; hence examination, trial, torture, pain of any kind, punishment. Wisdom ii. 19, “Let us examine him with

despitefulness and *torture* ; iii. 1, The souls of the righteous are in the hand of God, and there shall no *torment* touch them ; xvii. 13, xix. 4, That they (the Egyptians) might fulfill the *punishment* that was wanting to their *torments*."

βασανίζω (Basanizō).—To apply a touchstone, to examine, to torture, torment, to afflict with pain. Wisdom xi. 9, "They knew how the ungodly were judged in wrath and *tormented*." xii. 23, Whereas men lived dissolutely and unrighteously Thou hast *tormented* them with their own abominations. 2 Mac. i. 28, *Punish* them that oppress us." Jos. Ant. II. xiv. 4, God *punished* the Egyptians.

βασανισμός (Basanismos).—Torture, torment.

βασανιστής (Basanistēs).—One who applies the torture, jailor.

Matt. iv. 24.—And they brought unto Him all that were sick, holden with divers diseases and *torments*.

„ viii. 6.—My servant lieth in the house sick of the palsy, grievously *tormented*.

„ 29.—Art thou come hither to *torment* us before the time ?

„ xiv. 24.—The boat was now in the midst of the sea, *distressed* (tormented) by the waves.

„ xviii. 34.—And his lord was wroth and delivered him to the *tormentors*.

Mark v. 7.—I adjure thee by God, *torment* me not.

„ vi. 48.—And seeing them *distressed* (tortured) in rowing.

Luke viii. 28.—I beseech thee *torment* me not.

„ xvi. 23.—In Hades he lifted up his eyes, being in *torments*.

„ 28.—Lest they also come into this place of *torment*.

2 Peter ii. 8.—Lot *vexed* (*tormented*) his righteous soul from day to day with their lawless deeds.

Rev. ix. 5.—And it was given them that they should not kill men, but that they should be *tormented* five months, and their *torment* was as the *torment* of a scorpion when it striketh a man.

„ xi. 10.—These two prophets *tormented* them that dwell upon the earth.

„ xii. 2.—And she crieth out, travailling in birth, and *in pain to be delivered* (tormented).

„ xiv. 10, 11.—(The worshipper of the beast) shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger ; and he shall be *tormented* with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb ; and the smoke of their *torment* goeth up for ever and ever ; and they have no rest day nor night.

- Rev. xviii. 7.—How much soever she glorified herself and waxed wanton,
so much give her of *torment* and mourning.
- „ 10.—And the kings of the earth . . . shall weep and wail
over her, standing afar off for the fear of her *torment*.
- „ 15.—The merchants . . . stand afar off for fear of her
torment.
- „ xx. 10.—And the devil that deceived them was cast into the lake
of fire and brimstone, where are also the beast and
the false prophet; and they shall be *tormented* day
and night for ever and ever.

Twenty-two times are these terms employed in the New Testament, presenting to us the idea of sharp pain, distress; *e.g.*, the pain of disease, childbirth, rowing on a stormy sea, and mental anguish. And so it is made the symbol of punishment in the spiritual world; very strong and solemn are Luke xvi. 23-28, and Rev. xiv. 10, and xx. 10.

The remaining terms, describing retribution on man's side, will be more conveniently and properly treated under Part II. Chapter iv.—“Conditional Immortality,” viz. :—

IV.—Θάνατος (Thanatos)—death. Section III.

V.—Ἀπολλυμι, Ἀπωλεια and Ὀλεθρος; Apollumi, Apōleia and Olethros—to lose, destroy, perish, be ruined; destruction, perdition. Section IV.

VI.—Φθειρω and Φθορα (Phtheirō and Phthora)—to spoil, destroy, corrupt; spoiling, corruption, destruction. Section V.

Also, their opposites :—

VII.—Ζαω, Ζωοποιεω, and Ζωη (Zaō, Zōopoieō, and Zōē)—to live, to make alive, endue with life, quicken; life.

VIII.—Σωξω and Σωτηρια (Sōzō and Sōtēria)—to heal, make whole, save; salvation, deliverance from danger, destruction. Section VII.

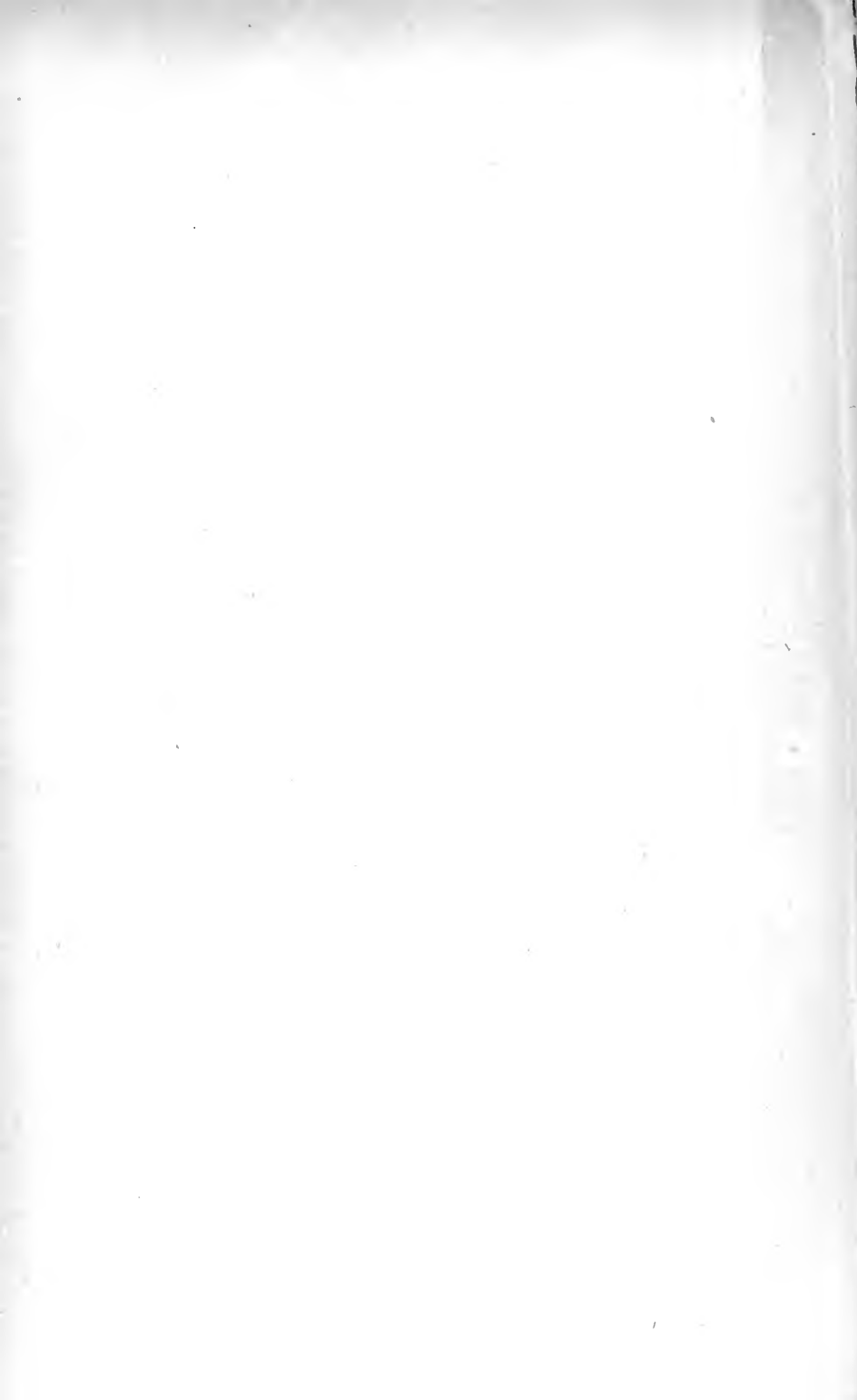
CONCLUSION.

Thus far, in treating of the first part of our subject—The World to Come—we have traversed a wide field, and have provided much material, that it is hoped will be helpful in forming a more accurate judgment on this great subject. We have seen that history and archæology conclusively show that belief in a life to come, was from the first inwoven into the very texture of humanity—that it stands out in the Old

Testament as an important part of the revealed will of God to men ; that the Apocrypha, in disclosing the state of Jewish thought and conviction in a more developed form concerning it, makes it clear that all through the centuries of their history, it had been the cherished national faith of that interesting people ; and that the New Testament has made the world to come and retribution nearer and clearer to us, shedding much light, not only on the general subject, but also on its several parts in detail. In pursuing these inquiries, the constant endeavour has been to get at the bottom of things, and present the real facts of the case before the reader, so that he may be able to form his own opinion. It is hoped that any one who will carefully peruse these exhaustive inquiries, will be in a position to arrive at a fuller understanding of this important subject, and be better prepared to enter upon the discussion of Retribution in the next part.

PART II.

THE SCRIPTURE DOCTRINE
OF RETRIBUTION
ACCORDING TO LAW.



PART II.—RETRIBUTION.

PRELIMINARY.

Few questions have received so much attention, and have been so keenly discussed of late years, as the doctrine of Retribution : and deservedly so ; for few subjects have such important bearings on the present and eternal welfare of the human race. Yet, strange to say, men's ideas concerning it have been singularly vague and indefinite. This, no doubt, arises mainly from the nature of the case. It is a great subject, surrounded by great difficulties, and lying, as it does, outside the sphere of human experience in this life, it is not easily comprehended.

It must be borne in mind that the doctrine of future punishment is not peculiar to Christianity. It lies at the root of all religions. The wisest and best of the ancient philosophers believed and taught it. Christianity does not bring the punishment. It finds men sunk in sin and exposed to punishment because of sin, and mercifully offers to save from both. If men receive the Gospel when offered they are saved ; but if they do not accept it they are left where they were, with the additional sin of having refused the offered remedy. It must never be forgotten that Christ came to save, not condemn ; to deliver men from sin and punishment, and lift them up to righteousness and happiness and God.

The position of men is not favourable to the formation of a correct judgment concerning future punishment. No one would go to the criminal class of the country, for a fair and impartial opinion of the laws of the land and their annexed penalties. But that is exactly our position. We are breakers of the Divine laws and obnoxious to their penalties, and can hardly be expected to form an unbiassed opinion of them.

Then, again, we do not know what sin is. We can glibly talk of it as the transgression of the law, but who can tell all that is involved in that? or can trace all its results? As we do not understand what sin is, so neither can we tell what it *deserves*. To us sin is an unknown quantity, which we cannot measure, nor can we gauge the punishment due to it.

Nor do we know all the ends to be answered by punishment, in the Government of God. We may know some of them, but who can say he understands them all?

Consequently we can in no wise say whether a greater or less amount of punishment, will fulfil the purposes of the Almighty Governor of heaven and earth.

Once more, this great subject, on the one hand, touches God—His nature and character—and the principles and final outcome of His government; on the other hand, it touches man—his nature and character—his relations to God and moral government—and his eternal destiny; and who can fully comprehend all these?

Impressed with a sense of the momentous importance of this subject, and the magnitude of the difficulties surrounding it, let us come to the consideration of it with a humble, reverent, child-like spirit, desiring only to know the truth about it—all that God has revealed—all that Christ and His apostles have taught concerning it. Let us try to understand it fully; and, without prejudice or bias of any kind, receive it deep down into our hearts, and let it dwell there, to work all its proper work in us. But where Christ and His apostles are silent, let us reverently be silent too.

There is much talk in these days of “culture,” and “progress,” and “advanced thought;” and there is some fear that the tendency of it all is away from Christianity. When once the Scriptures are surrendered as the only standard and rule of faith, a wide door is opened which makes it easy and natural to abandon Christianity altogether. Plausible theories, glittering generalities, specious sophisms, brilliant flights of imagination, and passionate appeals to feeling, may charm and bewilder simple minds; but it is self-evident that on a question like future punishment, that rests entirely on revelation, the most ingenious theories and glowing rhetoric have no value whatever unless they are accordant with the

Word of God. Whilst entertaining the greatest respect for all true culture, honest inquiry, sound thinking, and correct knowledge, we have no desire to advance beyond Christ, and Paul, and John. We believe that all who advance beyond Christ and His apostles, only advance into mist and darkness, misled and misleading. It is, no doubt, permitted us to give play to the imagination, and indulge in flights of fancy, and even to theorise respecting the future state—but woe to us if we put forward our speculations and fancies as *God's truth*, and, by our vain imaginations, render the truth of God without effect.

On the other hand, much has been said and written of late on the “Down Grade,” and the evil effects of “modern thought.” But is there no evil done by standing still, and keeping in the old ruts? Is there to be progress everywhere, and in everything, and nothing but a stolid “hard shell” conservatism in theology? Are men to get an ever-increasing and more accurate knowledge of God's great book of nature, but no clearer, juster, truer understanding of His written word? *e.g.*, are we to go on for ever believing in a material fire and brimstone hell?

Sir Walter Scott represents “Old Mortality” going about, mallet and chisel in hand, re-opening the letters on the tombs of the Covenanters that had become obliterated by time, or filled with the moss and dirt of years; so, in the opinion of many, the lettering on the grand old marbles of Christianity needs to be re-opened and cleared of the dust and dirt of ages, and read in the clearer light of this nineteenth century. Human accretions have grown up around the doctrines of the Gospel and overlaid and concealed them; while human speculations have vitiated their very fibre. Justin Martyr, Tertullian, Origen, Augustine, and other Christian Fathers, who contributed so powerfully to the formulation of Christian doctrines, were brought up under the influence of heathen philosophy, and imported much of its spirit and rigour into their teaching; which, undoubtedly, gave a harsh and severe cast to the doctrines of the Gospel. Of late years general science, philology, and archæology, have made remarkable progress, and have shed much light on the Scriptures. We want no new doctrines, but we want to clear the old lettering

from the rubbish of centuries, and re-read the grand old doctrines in the light of to-day—a clearer and better light than ever shone upon them in any preceding age.

We are indebted to the Scriptures for all we know or can know in this life of the future state, and our great end and aim should be, and with God's help will be, by a full and impartial examination of them to ascertain what the will of God is concerning it. The true sense of passages and principal terms will be sought for by a careful and discriminating exegesis; and opinions that rest on mistranslations, or misreadings of Scripture, and which will not stand the crucial test of candid criticism, however hoary with age, will be abandoned without scruple, and what stands the test will be held with firm tenacity.

CHAPTER I.

THE NATURE OF RETRIBUTION.

“He shall destroy them without labour by the Law which is like unto fire.”—2 ESDRAS xiii. 38.

Though it is true that Christ has brought life and immortality to light, yet many aspects of the life to come can only be seen by us in this world as through a glass darkly. And it must be so from the very nature of the case. We know little or nothing of the nature of spirit, and the mode of its existence, experience, and operation. In our present state we can only understand spirit and spirit life, as they are presented to us under the imagery of this life, and analogies drawn from it. Hades, the unseen state, consists, in its widest acceptation, of two divisions, where the righteous are rewarded and the wicked punished. The one is called heaven, paradise, Abraham's bosom, our Father's house, a city with streets of gold and gates of pearl, and where there are rivers of living water and trees of life. Every intelligent Christian understands these terms as glowing figures, setting forth the beauty, glory, and blessedness of the heavenly state. The other division—the abode of the lost—is called Hades, the prison, Gehenna, hell, the hell of fire, the abyss, the bottomless pit, a furnace of fire, a lake of fire, the blackness of darkness, and destruction. Does it not seem strange that, while men agree to take descriptions of heaven in a figurative sense, they have taken descriptions of hell in a very literal and realistic sense? If we regard descriptions of the one as metaphorical, surely we are bound to regard descriptions of the other as metaphorical also. The punishments of hell

cannot be regarded as material any more than the rewards of heaven. That these punishments are spiritual is made clear by a careful consideration and comparison of the descriptions themselves; for, on the supposition that they are material, they are found to be inconsistent with each other and mutually destructive.

"Their worm dieth not, and the fire is not quenched."* If the fire be material, so must the worm be; and according to all human experience, no material worm can live in material fire. Again, where there is fire, a furnace, a lake of fire, there must needs be light; how then can it be the blackness of darkness? Once more, it is neither fire nor darkness, but the rod and the knout—being beaten with stripes. Besides, we must bear in mind that the inhabitants of hell are spirits, and if they have bodies, the bodies are spiritual also. Such gross ideas of punishment are totally incompatible with a spiritual state. For anything we know, material fire may have no power at all over spirits; they may be in the fire, and pass through it as untouched by it as the three Hebrews in the Babylonian furnace.

These figures are not new, and used in the New Testament for the first time; they are old, and familiar to the careful readers of the Old Testament. The literature of the Jews, like that of all oriental peoples, abounds in bold and striking figures of speech. Fire is used as the most expressive symbol of poignant pain of body or mind, of strong passion, of deep distress and terrible affliction, not only by oriental, but by all peoples, in all ages. In the Old Testament war and sword flame out and devour like fire. Fever, inflammation and pestilence are fire. Fire is the common symbol of the anger and wrath of God and man. Love, ardent friendship, zeal, and jealousy glow like fire. Mental distress, grief, pain, fretting, remorse, are described by fire. A bitter persecuting spirit is set forth as fire. Fire is the chosen symbol of strife and discord. Adversity, trouble, and afflictions of any kind are represented as fire, and a furnace of fire, *e.g.*, Egypt was to the Hebrews an "iron furnace"—"a furnace of affliction." "Wickedness burns like fire."

* Mark ix. 48.

The judgments of God, inflicted in any manner, are depicted as fire, and as fire and brimstone.

The wicked cities of the plain, Sodom and Gomorrah, were destroyed by a real fire-rain and burning bitumen, and became the mother-figure of all the judgments of God. Three nations are mentioned in the Old Testament as being signally punished, and how is the judgment of God described in their case? Of Edom it is said, "It is the day of the Lord's vengeance, the year of recompense in the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever."* Of Israel God says: "Because ye are all become dross, therefore behold, I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin into the midst of the furnace, to blow the fire upon it to melt it; so will I gather you in mine anger and in my fury, and I will lay you there and melt you. Yea, I will gather you, and blow upon you with the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you."† And the doom of Assyria is thus described: "Behold the name of the Lord cometh from far, burning with His anger, and in thick rising smoke; His lips are full of indignation, and His tongue is as a devouring fire. . . . And the Lord shall cause His glorious voice to be heard, and shall show the lighting down of His arm, with the indignation of His anger, and the flame of a devouring fire, with a blast and tempest and hailstones. . . . For a Topheth is prepared of old; yea, for the king it is made ready; He hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it."‡ Here we have the smoke, the fire, the brimstone, and the smelting furnace; but these fearful prophecies were not literally fulfilled in

* Isa. xxxiv. 8-10.

† Ezek. xxii. 19-22.

‡ Isa. xxx. 27-33.

the judgments of God upon these nations. Surely, no one familiar with the frequent and varied use of such strong figures in the Old Testament, can for a moment take them in a literal sense in the New. Christ and His apostles used the language in common use; and all such terms as these were well understood to be figures of speech. A passage in the Apocrypha demonstrates this: "And (He) shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame, and He shall destroy them without labour by the law which is like unto fire."* Our own literature is full of the same figures. Every day we read of the "fires" of passion, temptation and trial, burning fever and the furnace of affliction (see Part I., chap. v., sec. v., p. 133).

From all this we are brought to the conclusion that Christ and His apostles, in their descriptions of hell, have used the things of sense to convey spiritual ideas—images that bring before us, in the most vivid and impressive manner, the most terrible anguish that human nature can feel, or the human mind conceive in the present life—to set forth the dreadfulness and the reality of the punishment of evil doers. It can be no light thing that brought such burning figures from the lips of Incarnate Love.

If punishment be not material, but spiritual, wherein will it consist? and how will it be executed? God has provided for the punishment of moral transgression in the very constitution of human nature. Man has all the elements of hell in himself.

Human governments punish in a very imperfect and clumsy manner. Penalty is often ill-adjusted to crime. One offence is visited with too severe, and another with too light, a punishment. Often, too, the innocent suffers and the guilty escapes. This seems the natural and inevitable result of human ignorance and weakness. But such a thing cannot happen in the government of God, for He has so constituted moral agents, that every sin, every infraction of moral law, brings its own punishment with it. It may not follow immediately upon the evil deed, but sooner or later it will surely

* 2 Esdras xiii. 38.

follow. "Be sure your sin will find you out." "They that sow iniquity and sow trouble (or mischief), reap the same." "The work of a man shall God render to him, and cause every man to find according to his ways." "Woe unto their souls, for they have rewarded evil unto themselves. Woe unto the wicked; it shall be ill with him; for the reward of his hands shall be given him." "I will pour out their wickedness upon them." "Wickedness burneth as the fire." "Thine own wickedness shall correct thee." "They shall eat of the fruit of their own way, and be filled with their own devices." "His own iniquity shall take the wicked himself, and he shall be holden with the cords of his sin." "I the Lord try the heart; I try the reins; to give to every man according to his ways, according to the fruit of his doings." "Whatsoever a man soweth that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life." The good in this life are "laying up treasures in heaven," while the bad "treasure up unto themselves wrath in the day of wrath and revelation of the righteous judgment of God;" and there are those who "are vessels of wrath, fitted"—self-fitted—"for destruction." These, and such like passages* clearly show that all God's laws are automatic—self-executive—and bring their punishment with them. As breach of physical law brings physical punishment, so sin brings moral and spiritual punishment, and very often sin *is its own punishment*. This being the ordainment of God, is the judgment of God upon evil. Then it follows that men in this life are preparing their own heaven or hell; and rewards and punishments are but the inevitable evolution of human conduct.† The "cursed" curse themselves, and

* Numb. xxxii. 23; Job iv. 8; xxxiv. 11; Prov. i. 31; v. 22; xii. 14; xiii. 21; Isa. iii. 9-11; ix. 18; Jer. ii. 19; xiv. 16; xvii. 10; Ezek. xviii. 20; Rom. ii. 5; ix. 22; Gal. vi. 7, 8.

† "Had you offered the cup of cold water to the thirsty, the spark of Divine charity might have been kindled in your breast. Had you, instead of passing by on the other side, gone to help that fallen one, the pulses of Divine sympathy would have throbbed through your veins with a fuller sense of life. Had you made an effort to strike off the fetters of that slave of self, you might have known the joy of spiritual freedom. The neglect of your opportunities leaves you far worse than you were before. For the closing of the heart against the appeal of suffering and want, is itself a *hardening* process. If you will not give the heart fair play, it will become diseased. You have done nothing for others; but yours is the more serious loss."

must "depart from God," because they have already departed from Him in heart and life. Retribution is ordered and regulated by the laws of human nature and moral government, which are as unchangeable and eternal as God Himself. Hell would seem to be a state, rather than a place. And as both soul and body are spiritual, punishment will be spiritual also. The fires of hell are internal, not external ; spiritual, and not material.

We may not know all that constitutes hell, yet some of its elements are obvious enough. There will doubtless be a keen sense of *loss*. A soul with such fine susceptibilities, powers, and potentialities, utterly wrecked and ruined. Bitter regret that the advantages and opportunities of being good and doing good, once within reach, had been neglected, despised, and rejected, now lost ; and the great end of existence missed. Poignant pain, in being shut out from the presence of God, and from the enjoyment of His life, and love, and all the glory and blessedness of heaven ; in being deprived of the companionship of all holy men and angels ; and to be shut up in hell with wicked men and devils. This must, surely, be a dreadful punishment. Then again, all the influences that dull and deaden human feelings in this life will be absent, and the sensibilities of the soul will be sharpened and intensified. Evil passions, strengthened and developed by sinful indulgence, will be let loose, like so many harpies, to torment the soul. Memory will be quickened, and bring up all evil deeds. De Quincey and others tell of wonderful experiences of drowning men, whose whole past lives have been flashed upon their consciousness in a moment, accompanied, sometimes, by a sense of right and wrong. Conscience, the vicegerent of God, that has been disregarded and silenced, will arise in all its majesty and power, and will avenge itself. It will pronounce clear and emphatic judgments on all the actions of life, which will be accompanied by a sense of blame and condemnation ; leading in their train remorse and despair. And over all, and through all, a sense of Divine disapprobation, resting on the soul, will constitute the chief element of punishment. There may be sources of pain of a positive kind, but surely these are not necessary. There is hell enough, and that dreadful enough, in the soul

itself to express God's judgments upon evil. Milton makes Satan finely exclaim :

Farewell, happy fields,
Where joy for ever dwells : hail horrors, hail
Infernal world, and thou, profoundest hell,
Receive thy new possessor ; one who brings
A mind not to be changed by time or place.
The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven.
What matter where I be, if I be still the same?*

Me miserable ! which way shall I fly
Infinite wrath and infinite despair ?
Which way I fly is hell ; *myself am hell* ;
And in the lowest deep, a lower deep—
Still threatening to devour me—opens wide,
To which the hell I suffer seems a heaven.†

And a modern poet, in striking language, teaches the same truth :

We are ourselves
Our heaven or hell ; the joy, the penalty,
The yearning, the fruition. Earth is hell
Or heaven, and yet not only earth ; but still,
After the swift soul leaves the gate of death,
The pain grows deeper and less mixed ; the joy
Purer and less alloyed ; and we are damned
Or blest as we have lived.‡

I sent my soul through the invisible,
Some letter of that after-life to spell ;
And, by and bye, my soul returned to me
And answered, I myself am heaven and hell.||

So we take our hell or heaven with us. A sinful unrenowned soul would be in hell, even if it stood before the very throne of God.

Is any one disposed to make light of punishment because it is spiritual and not material fire ? Let him remember that ever-present, poignant, spiritual anguish, may be far more dreadful and intolerable than any mere physical pain. Under its influence, even in the present life, strong men have sought relief by facing death in some of its most terrible forms. So, for instance, Judas, when Pilate's words,

* Paradise Lost, B.I., 249-256. † B. iv. 73-78. ‡ Epic of Hades, p. 21.

|| Omar Khayyam.

“‘Go, soldiers, prepare the cross,’ had fallen in a Sodom-like fire-rain on his soul, he felt himself the accursed of time and eternity. The light of life passed into the darkness visible of despair. Which way he looked was hell, himself was hell.”* When quickened consciousness, intensified passion, sharpened memory, and an accusing conscience with violated law, abused goodness, despised mercy, outraged justice, and the *wrath of the Lamb*, combine to make hell; what mind can conceive the torment or measure the misery? In the strong language of Scripture there will be “weeping and gnashing of teeth;” “tribulation and anguish to every soul of man that doeth evil.” “And they say to the mountains and to the rocks, ‘Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their wrath is come, and who is able to stand?’” “He also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment goeth up for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name.”† God grant that none of my readers may ever know the awful depth of meaning in these terrible words!

On the other hand, the rewards of the righteous in heaven will mainly consist in what they have become, and what they have done, through the grace of God. They will have a richer and fuller life—a deeper, purer, and more perfect love; complete conformity to the Divine will—their whole nature being brought into sympathy with God—an enlarged capacity and sphere for knowing, doing, and enjoying—a perfect service, in which ample scope will be given to all their activities,

And every power find sweet employ
In that eternal world of joy—

fellowship with all holy intelligences—fulness of joy in the rest and beatific vision of God; and all this probably going

* Dr. Geikie's *Life of Christ*.

† Rev. vi. 16, 17; xiv. 10, 11.

on in ever-increasing ratio through all the countless ages of eternity. Those of them who have lived a sinful life on the earth will, no doubt, have a consciousness of having done evil. Will not this bring pain, and, therefore, a kind of penalty with it? Sin committed in this life will doubtless affect their nature, and proportionately lessen their capacity for enjoyment; but pain will be entirely removed from them. They will know that no evil will result to the character and government of God from their pardon, because of the atonement which Christ their Lord has made; and their joy in all the glorious results to God and man of the work of Christ, and the wondrous manifestation of Divine love to them, will neutralise and destroy all feeling of pain. In the new heaven and the new earth, "Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and God Himself shall be with them, and be their God; and He shall wipe away every tear from their eyes; and death shall be no more; neither shall be mourning, nor crying, nor *pain*, any more."*

* Rev. xxi. 4.

CHAPTER II.

THE MEASURE OF RETRIBUTION.

"And they were judged every man according to their works."—

REV. XX. 13.

The moral government of God is carried on by fixed and unchangeable laws. Good and evil are followed by praise and blame, rewards and punishments. But there is an almost infinite variety of degrees in good and evil ; so there must be of necessity a corresponding variety of degree in retribution. This is the uniform doctrine of Christ and His apostles. "To whomsoever much is given, of him shall much be required ; and to whom they commit much, of him will they ask the more. That servant which knew his Lord's will, and made not ready, nor did according to His will, shall be beaten with many stripes ; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes."* The good and faithful servants, who made good use of the Mina (pound) entrusted to them, and gained ten and five respectively in addition, are given authority over ten and five cities ; while the wicked servant that laid his Lord's money up in a napkin was deprived of it and punished. "I say unto you that unto every one that hath shall be given ; but from him that hath not, even that which he hath, shall be taken away from him."† Some are twofold more the children of hell than others, and shall receive greater condemnation.‡ And our Lord declares "It will be more tolerable for Sodom and Gomorrah, and for Tyre and Sidon, in the day of judgment," than for the cities wherein he preached and did

* Luke xii. 47, 48.

† Luke xix. 12-27.

‡ Matt. xxiii. 15 ; Mark xii. 40.

such mighty works.* “We must all be made manifest before the judgment-seat of Christ, that each one may receive the things done in the body, according to what he hath done, whether it be good or bad.”† And it is an oft-repeated formula, that every man shall be judged, receive, and be rewarded, according to his works. Whatsoever a man soweth that shall he also reap, not only in kind, but in degree.‡

These statements are clear, strong, and decisive. Thus, we are taught in every variety of form that moral desert is the measure of retribution in moral government, and that the judgments of God proceed on the lines of degrees in rewards and punishments. Such judgments require an infinite mind, a perfect righteousness, universal knowledge, and unerring wisdom. Who but God can know all the circumstances, favourable and unfavourable, in which men are born and brought up, and live, and act; and the thousand influences that play upon them, affecting them for good or evil? And who but such a God can righteously and infallibly determine and apportion rewards and punishments to the children of men?

Thus we see that the *measure* of rewards and punishments rests with ourselves. Christ has opened the Kingdom of Heaven to all believers; but what heaven will be to them, and what they will be and enjoy there, depends on what they have been and done in the present state. Every vessel will be full; but there will be a great variety of capacity—some larger, some smaller—but all filled to overflowing. So, in like manner, what hell will be to the lost, and what they will be and suffer there, depends upon themselves and their conduct in this life.

And this view supports the opinion, already stated, of the immateriality of punishment. Many years ago, George Jacob Holyoak said, in discussing this point with the writer, “If men are cast into a lake of fire and brimstone, how can there be degrees of punishment? It is impossible.” And if it be material fire he was right. We cannot conceive of different degrees in a lake or furnace of fire. But if the fire be spiritual—a burning figure to describe the sharpness and

* Matt. xi. 20-24.

† 2 Cor. v. 10.

‡ Gal. vi. 7.

dreadfulness of the suffering—then, as he admitted, the objection falls to the ground.

The doctrine of degrees of punishment, sheds light also on the relation of the heathen, and children, to God and salvation, and removes much of the difficulty connected therewith. Under the gospel dispensation—in which Christ has made reconciliation for iniquity, putting away sin by the sacrifice of Himself; and in which there is the ministry of the Holy Spirit, convicting the world in respect of sin, and of righteousness, and of judgment—the whole world of mankind has been placed in a different and better relation to God.

The narrow Jewish dogma, adopted by the Western Church, especially after the third century, *extra ecclesiam non dari salutem*—no salvation out of the Church—has long been prevalent, but has no foundation in Scripture, and is entirely opposed to the spirit of Christianity. Paul distinctly teaches* that God judges men by different standards. Those who have lived under the law will be judged by the law; those who have lived under the Gospel will be judged by the Gospel; and those who have had neither the law nor the Gospel, will be judged by the light and law of nature. What is required in each case is faithfulness to what has been received. Those who live under the Gospel and enjoy its advantages will be judged by the Gospel; but it cannot be a standard for judging those who have never known it. Not to believe in Christ and not to obey Him, is one thing; to *disbelieve* and *disobey*, is quite another. The latter implies opportunity and capacity to believe and obey, and wilful ignorance, neglect, or refusal; but these cannot be predicated where there is utter ignorance or incapacity:—"How shall they believe in Him of whom they have not heard?"

But who among the sons of men lives up to the light he has? All are under sin; "every mouth is stopped and all the world brought under the judgment of God."† But Christ has made an atonement—reconciliation for sin—for all sin. He is the propitiation for the sins of the whole world.‡ We know that under the Gospel, those who

* Rom. ii. 12-16.

† Rom. iii. 9-19.

‡ 1 John i. 29; Jc. ii. 2; Heb. ix. 26.

believe and obey are saved ; but who shall limit the benefit of Christ's great atoning sacrifice to these? May not God, in His infinite mercy, on account of it, be disposed to deal graciously with those who have had no opportunity for becoming acquainted with it, or no capacity for believing and obeying it? We know Christ, when on earth, loved and blessed little children, selected them as the model of the subjects of His Kingdom, and said concerning them, "Of such is the kingdom of heaven." Have we not ground for believing, then, that on account of Christ's atonement, all children who die before reaching the age of responsibility are saved as well as those who believe and obey? And if it be true, as has been calculated, that one half the children born into the world die under five years of age, heaven will not be a desert place.

In the heathen world there is great diversity of spirit and character. In all ages there have been many who have had consciousness of sin—a penitent spirit, a contrite heart, a humble walk, an earnest seeking after God and truth, and a higher and better life ; things highly prized of God. "The sacrifices of God are a broken spirit ; a broken and contrite heart He will not despise." The High and Lofty One dwells with the contrite and the humble of spirit.* God deals with the nations to the intent "that they should seek God, if haply they might feel after Him and find Him ;"† and we know that "in every nation, he that feareth God and worketh righteousness, is acceptable to Him."‡ Of such noble earnest souls were Melchisedek and Jethro, Job and Ruth, the Canaanitish woman, the centurion of Capernaum, in whose heart was a deep religious life that surprised even the Son of God Himself, and the devout and righteous Cornelius mentioned in Scripture. And outside, in the wild heathen wilderness, all through the centuries, there have been many such humble, pious souls. Is it any great stretch of charity to believe that the righteous God will deal mercifully in judgment with these souls, as with those who die in infancy, because of Christ's work, applied to them in some way that we at present

* Psalm li. 17 ; Isa. lvii. 15.

† Acts xvii. 22-23.

‡ Acts x. 35.

know nothing of, and receive them into His wide and glorious heaven? Is not something like this indicated in Rev. xxii. 1, 2, where on either side of the river of the water of life, is the tree of life, bearing twelve manner of fruit, and whose leaves are for the healing of the nations (Gentiles)?

And how many are there in so-called Christian lands who are practically heathen? They know not the Gospel; how can they, when it is presented to them in a miserable caricature? It is overlaid and obscured by multitudinous forms of creature-worship. The priest is put in the place of God, and the church in the place of Christ, and religion is made to consist in outward trivial ceremonies. And how many are there, in our own land even, who never hear the Gospel at all, or only at long intervals, and in a very imperfect way? Is it to be wondered at, that in their dull, stolid ignorance and indifference, they fail to realise its paramount importance for time and eternity? "It seems only reasonable to believe, that provision will be made for communicating to children who die in infancy, and to those who, so far as the Gospel is concerned, are children in knowledge and understanding, what they were here deprived of without their fault; and that God in His goodness, wisdom, and justice, will bestow upon them that degree of happiness of which they are capable."* So at least have thought Zwingle, Justin Martyr, Clement of Alexandria, and many other eminent theologians, ancient and modern.

As there must of necessity be gradation of rewards and punishments, one degree shading off into another, the two states may not after all be so far apart. It is true that there is an impassable gulf between them, but it does not seem to be very wide; for those in one state seem to see and know what is going on in the other. So the lowest grade in heaven may not be so far removed from the highest grade in hell. If the future life is but the counterpart—the harvest, the complement of the present, it seems as if this must follow as a matter of course.

* Knapp.

CHAPTER III.

ANNIHILATION AT DEATH.

“And the dust returns to the earth as it was, and the spirit returns to the God who gave it.”—ECCLES. xii. 7.

Concerning the duration of retribution, especially of punishment, various conflicting views are held in our time. Some hold that rewards and punishments are limited to the present life—that death puts an end to the organised being, man, and every part of him, the whole man then becoming completely and finally extinct. Two other theories agree in teaching that the wicked will, after the judgment, suffer punishment for a certain indefinite period, according to their sinfulness; but they differ widely as to the issue; for, while one believes that all will die out and for ever cease to be, the other holds that all will be purified, and restored to the favour and joy of God. And, lastly, there are many who believe now, as has been believed all through the ages, that rewards and punishments are eternal because man is immortal. Let us carefully examine these four theories, and try to ascertain which is the teaching of the Word of God.

EXTINCTION AT DEATH THEORY.

We have already seen, under the historical argument for a future life, that the belief that men had souls—souls that would live on through and beyond death—was one of the most ancient and universal beliefs of mankind. Going away back to the utmost verge of the knowledge of human kind, which literature and archæology can give, we find ideas of God and a life to come—and these, not in a vague, nebulous,

or chaotic state, but clear, strong, and sublime. Whence the origin of this remarkable faith? Herbert Spencer and other materialists say: "Men dream, and in their dreams see ghosts—hence the belief in the separate existence of spirits." But the whole history of religion shows that the idea of God is ever associated with and *precedes* that of a future state. The one implies the other. They are inseparably connected. The "Book of the Dead," and other remains of antiquity, prove that the most ancient Egyptians regarded the Divine Being as the Maker of heaven and earth—the self-existent *One*; "He who is truly the *Living One*, is adored as living in truth and justice, considered as the unchangeable rule of right in the moral world, and of order in the physical creation" (*M. Renouf*). From the earliest beginning, these old Egyptians, and all the old nations, seem to have held a belief in God, moral government, a future life, rewards and punishments.

Philosophy shows that the life to come is possible. Natural philosophy tells us that simple bodies and elementary substances cannot be destroyed. The soul, it is said, is a simple substance, immaterial, indivisible, and therefore indestructible. Death may change but cannot destroy it. Bishop Butler* gives this argument in another form: "We do not know what death is. We see its effects in the dissolution of skin and bone and muscle, but we do not know that it has any effect on the living being we call 'ourselves.' It may have no effect whatever on our living powers, it may not only not destroy them, but may not even suspend their active exercise, so that for anything we can tell, death may be but the gateway through which all must pass into another and enlarged sphere of existence."

Mors janua vitæ.

It may be said, however, that the simplicity of the soul is assumed, not proved; and we know so little of the true nature of the soul, and death, that a metaphysical argument, founded mainly on our ignorance of them, can hardly be regarded as satisfactory, except so far as to remove objections to the possibility of a life to come.

* Analogy of Religion, Cap. I.

The materialists of our day who deny that men have souls, assert that the cell—the protoplasm, as they call it—the basis of physical life, evolves from itself the whole nature of man, and sufficiently accounts for all the phenomena of humanity, without the supposition of a soul. That must be a wonderful cell! Other scientists, however, with as keen an insight and as true a philosophy, affirm that it is the soul that makes use of the protoplasm—directing, controlling, and differentiating all its operations—to build up a house worthy of itself to dwell in; an organ by which it may work its work in the world. The soul of man is the organiser, not the result of organisation—the weaver, not the web—the harper, not the harmony that issues from the harp.*

Moral philosophy shows it highly probable. Philosophy is more successful with the moral argument. Man is endowed with noble powers and fine susceptibilities, and is capable of great attainments and indefinite improvement. But in this life the vast majority have no opportunity of developing their wonderful faculties. Standing by the open grave—often an early one—of some great genius, we instinctively find it hard to believe that death is the end of him, and of all his splendid powers, attainments, and potentialities. Highgate Cemetery witnessed a strange scene in 1880, at the burial of George Eliot (Marian Evans). Round that open grave, under the shadow of death, stood, with others, a company of literary men and Agnostics, who had done their best to argue God out of the world He had made, and man out of his soul and a life to come. “And yet, by that open grave, into which all that was mortal of their close friend and fellow-worker was about to be lowered, what were the words breathed above the bared heads of the leaders of the great Agnostic party, which, we are told on good authority, ‘accorded well with the feelings of all present’?”

“As the noblest lives are the truest, so are the loftiest faiths. It would be strange that she should have created immortal things, and yet be no more than mortal herself. It would be strange if names and influences were immortal, and

* This argument is somewhat weakened, however, as it may be only, according to Professor Drummond, “conformity to type.”

not the souls which gave them immortality. No; the love and grief at parting are prophecies; and clinging memories are an abiding pledge of a better life to come. So, then, we may take home the words of Christ, 'Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions.' Great and dear friend, we bid thee farewell, but only for a little while, till death shall come again and unite for ever those whom he has separated for a time.' Strange words these to be uttered over the grave of the author of the 'Legend of Jubal,' and in the hearing of that broad circle of Agnostic writers—men of thought, scientists, artists, poets, and novelists—who were deeply moved." Is not this a proof that human instincts are deeper and truer than any theory whatsoever? Yes, as has been well said,

Beyond the flight of time,
 Beyond this vale of death,
 There surely is some blessed clime
 Where life is not a breath;
 Nor life's affections transient fire,
 Whose sparks fly upward and expire.

Then again, man has a moral nature, and an ardent desire for immortality, and a sense of capacity for it, and for ever-increasing moral improvement. In bestowing such a nature on man, and endowing him with such capacities, and planting deeply in his breast the instinct of immortality, and ardent aspirations after it, has not God given prophecy and promise that He will satisfy them? "Has He given wings to birds without providing them a heaven to fly in?"* Has He given fins to fishes without providing a sea wherein they may disport themselves? Has He planted the migratory instinct in certain animals without providing means to satisfy it? And will God leave man, His noblest work on earth, without the means of satisfying those capacities with which He has endowed him, and those instincts which He has planted so deeply in his nature? No! That God, who has provided for the gratification of the constitutional capacities and instincts of the lower animals, has thereby given

* Mr. Jos. Cooke.

assurance that He will enable His nobler creation to develop the moral and spiritual powers with which He has endowed them, and satisfy the wants, instincts, and yearnings of their higher nature. As Bryant says to the waterfowl:

He who from zone to zone
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright.

It needs another world to explain and complete the present, which would otherwise be an inexplicable enigma. This world is full of incomplete processes, broken promises, mysteries unsolved, anomalies unexplained, wrongs unrighted, vice inadequately punished, virtue insufficiently rewarded. If death ends all—if there be no hereafter—then the present life is an inscrutable riddle, and the government of God a myth. The contradictions, incongruities, and disorders of the present world have perplexed thoughtful minds in all ages, and have led many to doubt whether there be any righteous Governor of the world. But if the present is regarded as a state of education and probation, where men prepare for another life, then much of the difficulty is removed, and the Divine plan becomes clearer. We can then console ourselves amid all the ills and disorders of the present world with the assurance that in the world to come all will be set right.

The character of God requires a future life to vindicate it in relation to His dealings with man. That God should create such a being as man, and so richly endow him, to let him live the present life only, and that such a life as it is, and then die like the beasts of the field to be no more for ever, seems to be sheer waste and utterly inconsistent with the wisdom, goodness, and righteousness of God. The existence of man at all, and his destination, and the Divine intentions concerning him, are, on this hypothesis, altogether incomprehensible. But the idea of a life to come makes all plain.

The nature of man, the disorders of the present life, and the character of God alike bring us irresistibly to the conclusion that there must be a future state. If there be no hereafter where all wrongs are righted, vice punished,

and virtue rewarded; then there can be no righteous Governor of the world. NO GOD! These two grand truths are correlated. They stand or fall together. If there be a God, there must be a future state. If no future state, then there can be no God.

"That God is, we know with a certainty based on the inconceivability of the contrary, and on the profoundest constitutional instincts of the soul. How shall the testimony of the natural consciousness become that of the regenerated consciousness? A fledgling robin sits in its nest and has not yet tried its wings. If this bird were capable of reasoning, it might say that it knows intuitively that there is air around it. *But intuition does not point out the certainty that the air will bear up its wings. Instinct impels the bird to try its wings.* An instinct is not created to be mocked. The instinct impelling the bird to leave the nest is really a scientific promise that the air will bear up the poor fledgling. There is no direct intuition in the case. *But there is a native belief, a constitutional conviction.* It is in this instinct that the faith that the air will bear up the bird has its origin. The bird might argue to prove the existence of air. It does not. It trusts its instinct.

Just so the human soul justifies its native belief that there is a God, and that beneath it are the everlasting arms. Our deepest organic instincts point to God and a judgment to come. We are made right. We are born to launch forth into the moral atmosphere of omnipresence and omnipotence. It is in the native ineradicable moral instincts that the idea of God originates. A sense of dependence and of obligation point to God. It is conscience that makes cowards of us all by the thought of somewhat after death. Nature makes no half hinges. Every organic instinct proves the existence of its correlate. Syllogistic argument may strengthen and confirm, but does not originate our conviction as to God, freedom, and immortality. As, when the bird flies, new evidence is within its reach that the air will bear it up; so, when the soul becomes Christian, new evidence is within its reach that God is, and that He rewards those that diligently seek Him. When we yield to conscience, surrendering to God utterly, gladly, affectionately, and irreversibly, we are upborne, we fly; and thus intuition, instinct, experience, syllogism conjoined, make perfect our faith in God, freedom, and immortality." (*Joseph Cooke*).

If the moral argument does not establish the absolute certainty of the life to come, at least it shows that it is *morally certain*, i.e., as certain as anything moral can be proved to be. There are doubtless difficulties connected with this momentous subject, as the finest minds have felt, but the difficulties in *not believing* in a future life are far greater than those in believing in it. But has not every

subject its difficulties? and that, too, in proportion to its importance? God has not undertaken to remove all difficulty in the present life, whatever He may do in that which is to come. Is not this part of the probation of intellectual and moral agents? Here we are to observe, compare, judge; receive, or reject; and act accordingly. There we are to be judged, and reap as we have sown. May God guide us into all truth!

If the proof from reason is not absolutely conclusive, it yet undeniably shows the high probability of a future life. But it is the Scriptures that establish it on a sure and certain basis. The whole system of revealed religion rests on it. God ever appeals to man as a rational, accountable being, who shall live beyond the present life, and be judged, rewarded, or punished, according to the deeds done in the body. If men cease to be at death, then the religion of the Bible falls to the ground.

The Scriptures nowhere attempt a formal proof of a life to come any more than of the being of a God, but they always and everywhere assume these as two great instinctive and self-evident truths, and build upon them as upon a sure foundation. The incarnation, baptism, temptation, miracles, death, resurrection, and ascension of Christ, reveal a spirit-world, and bring it near to earth. And the doctrine of Christ and His Apostles is equally clear and decisive respecting the life to come. All through the New Testament there is a continuous stream of great and precious promises of eternal glory and blessedness awaiting the righteous; and another of fiery threatenings to all workers of iniquity, beyond the grave. They constantly teach, in the most forcible and unmistakable language, that the laws of God's moral government are as inexorable and unchangeable as the laws of nature; and that retribution in the hereafter is as sure and certain as God Himself. But annihilation is neither reward nor punishment, but rather an escape from them. To many it has no terrors, but the reverse. Multitudes would gladly welcome it as an escape from themselves and the consequences of their evil doings. They would be delighted with the assurance that they shall

Sleep the sleep that knows no waking,

for ever and ever. If the human soul becomes extinct at death, then it follows that the good and virtuous who have denied themselves, and fared ill in the present life, will go unrewarded; and those who have lived in sin and wrongdoing up to the very gates of death, will escape the natural and legitimate results of their own evil doing, contrary to all the principles of justice and the express declarations of the Word of God. Surely this would be the greatest anomaly and the most stupendous miracle the world ever saw.

There are many passages of Scripture that teach the continued conscious existence of the wicked after death:—"Woe unto that man through whom the Son of Man is betrayed; good were it for that man if he had not been born." "It shall be more tolerable for Tyre and Sidon than for you." Then we read of some having "greater condemnation," and "many and few stripes." But if death, which comes alike to all, is the final end—the total extinction of all mankind—there is no meaning whatever in such language; and Christ, the Lord of truth, is made to use high sounding and solemn threatenings which He well knew had neither sense nor meaning.

"Judas fell away, that he might go to his own place." Then there was a place prepared for him; and for which he, by his sin, prepared himself. No other meaning can be put on such a phrase. Christ speaks of the outer darkness and the furnace of fire, where "there is weeping and gnashing of teeth;" and Paul of "tribulation and anguish upon every soul of man that worketh evil." These representations are consistent only with continued conscious existence in the hereafter.

The descriptions given of the resurrection and the general judgment are completely opposed to the idea of annihilation at death: "The hour cometh in which all that are in the tomb shall hear His voice and shall come forth: they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment (condemnation.) As in Adam all die, so in Christ shall all be made alive. The dead shall be raised incorruptible. The sea and death and Hades shall deliver

up the dead that are in them." And all nations shall be gathered before the great Judge. To the righteous he will say :—"Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." And to the wicked he will say :—"Depart from Me, ye cursed, into eternal fire, which is prepared for the devil and his angels." "And these shall go away into eternal punishment, but the righteous into eternal life."

The Scriptures teach clearly and unmistakably that men have souls that live through and beyond death. Christ and His Apostles know nothing of the final and complete extinction of the human soul at death. And until some new teacher arises with better claims to be heard, and can speak with more authority on these momentous subjects, let us be content to rest on the word of Christ and His Apostles.

CHAPTER IV.

CONDITIONAL IMMORTALITY.

"The mind of the flesh is death ; but the mind of the spirit is life and peace."—Rom. viii. 6.

SECTION I.—CONSTITUTION OF MAN.

There are some who cannot believe that men are totally extinguished at death, yet cannot see their way to admit the eternity of punishment, and cut the knot by the ingenious theory of conditional immortality. This school of thought reject altogether the ancient doctrine of the natural immortality of man, and hold that he was created not absolutely immortal, but "capable of immortality," which could only be secured by obedience. Adam was placed on trial, "if he obeyed he should live on for ever ; if he disobeyed he should die." "And this death signified a literal, immediate, and final dissolution of the nature of Adam as a man." "That the object of Redemption is not only to change from sin to holiness, but from mortality to immortality—from a constitution whose present structure is perishable in all its parts, to one which is eternal." This is accomplished by (1) the Incarnation of Christ ; and (2) "God still further unites the *Divine essence* with man's mortal nature in the regeneration of the individual by the indwelling of the Holy Spirit," who "communicates to men in every age and generation, Godlikeness and immortality—to the soul by spiritual regeneration, and to the body by resurrection." 'Redemption from death to endless life in God's image thus

depends on nothing less than the *union of humanity with the Deity*." That Adam did not die in the day that he sinned, "but lived to propagate a race, was owing to this introduction of redeeming mercy." That there "will be a resurrection both of the just and unjust at the day of judgment." "Then all evil spirits will be consigned to their doom in the everlasting fire; and the impenitent part of mankind, who have resisted all approaches of redeeming mercy, with those whose spirits, ignorant of God while living, have still persisted in rejecting Him in Hades, shall be cast also into hell, there to suffer few stripes or many stripes . . . but all at last to perish everlastingly—to be killed with death, blotted from the Book of Life, to suffer eternal destruction of body and soul in hell; and thus dying a second death as the due reward of their deeds, because persistently choosing evil and rejecting good."*

In this pretty full statement of the views of this school by one of their chief apostles, there is strange confusion and dense mist. The immortality of the body is confounded with that of the soul, the fall of man and regeneration are exaggerated to a most extravagant degree, and the range of death, destruction, and cognate terms unwarrantably limited. If the foundations are bad, the superstructure cannot be very substantial.

What does the ancient Mosaic Record teach of the nature of man? "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Here is a human body made of dust by the plastic hand of God, perfect in all its parts, but lifeless till God breathes into it the breath of life, and then it becomes a living soul—a living thing, like all other animals. There is no hint of a higher or spiritual nature here. Man is represented as a mere physical organism endowed with life, like the whole animal creation. It must be remembered, however, that only that which is obvious and perceptible to the external senses is here described. It seems to have been the object of Moses to describe the origin of man, and indeed of the world, only

* "Life in Christ," by the Rev. Edward White, pp. 117-22, Third Edition.

as far as it falls under the cognizance of the senses. But there are indications in the narrative of a higher nature and destiny bestowed upon man than upon any other animal: "And God created man in His own image, in the image of God created He him," and gave him dominion over the world. What is implied in the "image of God"? Adam "begat a son in his own likeness, after his image,"* *i.e.*, possessing his nature and characteristics; so Adam being "made in the likeness of God, after His image," can mean nothing less than this—all of the nature of God and His attributes that can be communicated to any created being was bestowed upon man. If he was allied to the animals in having a material frame and a physical life, so also he is allied to God in having a moral and spiritual nature. If he shares with the animals a fleshly body and external senses, with intelligence, desire, and feeling, he is differentiated from them by a higher nature—reason, will, conscience. He thus becomes a rational, religious, and accountable being—able to distinguish between good and evil, right and wrong, the true and false. He is capable of choosing the good and the true and the right and the pure, and rejecting their contraries. He is able to know, love, serve, and enjoy God. This moral nature and power of choice constitute him a moral agent—responsible, and capable of praise and blame, rewards and punishments. Such a nature lifts man infinitely higher than the beasts that perish. Much more than a "*beast's heart*" has been given to him.

But what is the Scripture doctrine of soul or spirit? It must be confessed that the psychology of Scripture is not very clear or satisfactory. The primary meaning of the terms employed to describe the higher nature—soul, spirit—in man, in all the ancient languages, is air, wind, breath; hence life; and are applied to every living thing. The Hebrew נֶפֶשׁ (*nephesh*) and Greek ψυχή (*psuchē*) correspond to each other, and generally mean *soul*; so do רוּחַ (*ruach*) and πνεῦμα (*pneuma*), which generally mean *spirit*.

* Gen. ii. 7; i. 27-30; v. 3.

I.

1.—נֶפֶשׁ and ψυχή, air, breath—the breath of life—anima, the vital principle manifested in the breath, and whose seat was supposed to be in the blood.* Hence, it is often used simply for life, the principle of life, animal soul, vital spirit, common to animals and men, to distinguish them from dead, inanimate things: “Beast, fowl, creeping thing wherein is the *breath* of life”—נֶפֶשׁ (nephesh), soul—(Gen. i. 30; vi. 17; Lev. xvii. 14; Eccles. iii. 19-21; Ps. civ. 29, 30). Thus the soul, in the sense of life, is said to live (Gen. xii. 13) to die.† Balaam wishes his soul to die the death of the righteous (Num. xxiii. 10; see also Judges xvi. 30)—to be killed (Num. xxxi. 19)—asked for (1 Kings iii. 11)—poured out, as if along with the blood (Lam. ii. 12; Isa. liii. 12)—to be in danger and delivered, as departing (Gen. xxxv. 18)—and returning (1 Kings xvii. 21, 22). *For* one’s life, *i.e.*, for its good. In relation to food, the soul is said to hunger, thirst, fast, abstain, be satiated, and polluted. Sheol and wine are said to enlarge their soul, *i.e.*, jaws, desire (Isa. v. 14; Hab. ii. 5).

2.—These terms are often used to describe the rational soul, mind, animus, the sentient nature, the seat of affections, feelings, emotions, and passions of various kinds. To the soul are ascribed love, joy, fear, hatred, abhorring, loathing, contempt, sorrow, grief, anguish, bitterness. It is spoken of as being wearied, afflicted, vexed, fainting, melting, sorrowful, troubled, poured out in tears; as desiring, longing, crying for vengeance, and invoking blessing; as having confidence, valour, courage, piety, patience and impatience, will, purpose, determination. “With the soul,” *i.e.*, a willing mind. It is put for feeling in general, “the soul, or feelings, of a stranger,” “pouring out the soul before God.”

3.—The soul is spoken of as the understanding, intelligence, knowing, thinking, remembering. “My soul knoweth right well (Ps. cxxxix. 14; Prov. xix. 2). Thy soul thinketh

* Lev. xvii. 11; Deut. xii. 23; Gen. ix. 4, 5.

† The references in this and the two following sub-sections are generally to the Hebrew.

(desireth) (1 Sam. xx. 4). Keep thy soul diligently, lest thou forget (Deut. iv. 9). My soul hath them still in remembrance, and is bowed down within me" (Lam. iii. 20).

4.—The soul is often used in a concrete form for *man*, or animal, in which is the living soul. Thus seventy souls; three thousand souls, *i.e.*, persons; every soul, all souls. "If a man steal a soul, slay a soul, *i.e.*, person. If a soul sin, swear, lie (Lev. v. 1-4; iv. 2; Deut. xxiv. 7). If a soul touch (Lev. v. 2), *e.g.*, a dead soul," dead body, corpse (Num. vi. 6; Lev. xxi. 11). Sometimes, too, soul is used for the personal pronouns—I, myself; thou, thyself (Isa. xxvi. 9). In a word, it is frequently put for the *man*, and spoken of as if *it were the man*.

It is to be noticed, soul is even used of God, and He is represented as saying: "My soul hateth;" "My soul delighteth;" "My soul hath no pleasure in him" (Isa. i. 14; xlii. 1; Heb. x. 38); but this is probably spoken of God from an anthropological standpoint.

II.

1.—רוּחַ,* and its Greek equivalent, πνεῦμα, mean air, wind, breeze, air in motion, storm. Breath, breath of life, anima, the principle of life as embodied and manifested in the breath of the mouth and nostrils, both of man and beast. "All flesh *wherein is the breath of life shall expire*," breathe out, die (Gen. vi. 17; vii. 15; Eccles. iii. 21; viii. 8; xii. 7). The spirit is said to have life (Isa. xxxviii. 16); to revive, return (Gen. xlv. 27; Judges xv. 19; 1 Sam. xxx. 12). Dead persons or inanimate things have no breath or spirit in them (Ezek. xxxvii. 8; Hab. ii. 19). One stupefied with astonishment "has no more spirit left" (Josh. v. 1; 1 Kings x. 5). Sometimes the human spirit or life is called the "spirit or breath of God," as being breathed into man from God, and breathed out again to God, giving up the ghost—

* נִשְׁמָה (nesamah) has the same meaning as רוּחַ, and is used interchangeably with it, though it does not occur so often (Gen. ii. 7; Deut. xx. 16; Josh. x. 40; Job xxvi. 4; xxvii. 3; xxxii. 8; xxxiii. 4; Prov. xx. 27; Isa. xxx. 33.)

expiring (Job xxvii. 3; Gen. ii. 7; Eccl. xii. 7; Ps. civ. 29. In Gen. vii. 22 we have the singular expression, נִשְׁמַת־רוּחַ (nishmath-ruach), the *breath of the spirit* of life applied alike to animals and men.

2.—It is the rational soul, mind, *animus*, spirit, the seat of the affections, emotions, and passions of various kinds, and dispositions and temper of mind, exactly like נֶפֶשׁ and ψυχή (soul). A man is said to rule his own spirit, *i.e.*, passions. The spirit is said to be sad, sorrowful, troubled, and wounded. To it are ascribed fear, heat, anger, bitterness; heaviness, anguish, pride, haughtiness, quietness, and humility. It is spoken of as being good, excellent, and without guile—a right, broken, contrite, new and better spirit; as a firm, faithful, steadfast, manly, patient and impatient, hasty, failing, fainting, perverse, hardened, and rebellious spirit. Then we read of a spirit of jealousy, falsehood, whoredom. A spirit of slumber and of deep sleep. It is spoken of as being preserved, overwhelmed, drinking up poison, consumed, provoked, evil and unclean, poured out, committed to God; as will, counsel, purpose; hence to stir up the spirit, mind, purpose of any one, to suggest a purpose, to inspire with it. God is said to stir up the spirit of Cyrus, the Assyrians, and Philistines.

3.—It is used of the understanding, thinking, reasoning part of man. A spirit of understanding, wisdom, knowledge, and justice: "All that are wise-hearted whom I have filled with the spirit of wisdom" (Ex. xxviii. 3). "The spirit of my understanding answereth me" (Job xx. 3). "But there is a spirit in man, and the breath of the Almighty giveth them understanding." "I am full of words and the spirit within me constraineth me" (Job xxxii. 8, 18). "They also that err in spirit shall come to (know) understanding, and they that murmur shall learn doctrine" (instruction). (Isa. xxix. 24.) "The spirit of man is the lamp of the Lord, searching all the innermost parts of the belly" (Prov. xx. 27).

So far it will be seen that the Hebrews regarded soul and spirit as identical and used them interchangeably. Sometimes they are both used, but evidently in the same sense, after the manner of Hebrew poetry: "For the spirit should

fail before me, and the souls which I have made." "With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee early" (Isa. lvii. 16; xxvi. 9). God declares "all souls are mine," "the souls that I have made;" and He is the "God of the spirits of all flesh." "He who formeth the spirit of man within him" (Ezek. xviii. 4; Lev. xvi. 22; Zach. xii. 1). In the post-prophetic age, the Jews regarded them as synonymous: "He knoweth not his Maker and Him that inspired into him an active soul, and breathed in a living spirit." "And the spirit when it is gone forth returneth not, neither the soul received up cometh again" (Wisdom xv. 11; xvi. 14, see also ii. 3, 22). "O Lord, the soul in anguish, the troubled spirit crieth unto Thee" (Bar. iii. 1). "O, ye spirits and souls of the righteous" (Song of the Three Children, 64). So also in the New Testament both are mentioned together:

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.

Then we have "Spirit and soul," "Soul and spirit" (Luke i. 46, 47; 1 Thess. v. 23; Heb. iv. 12) as expressing the totality of the inner man.

Thus we see soul and spirit were used to indicate life, but to the Hebrews they were more than mere life; in reference to man they were often used for man, person, humanity. And though there is no evidence that the Hebrews had any clear conception of a purely spiritual nature in man, they yet believed in an *inner* and *outer* nature—the inner man something like the essence of the outer, possessing all the properties of man, including his higher and lower powers, and even all his material and animal faculties. But while possessing all the attributes of man's complex nature, only in an attenuated and ethereal form, it is distinguished from the body, and can be severed from it. With the Jews—body and soul, body and spirit; flesh and soul, flesh and spirit, include the whole man.*

* Job xiv. 22; Eccles. xii. 7; Isa. x. 18; Wisdom ii. 3; ix. 15; Ecclus. xlviii. 5; Bar. ii. 17; Matt. xxvi. 41; Rom. viii. 10; James ii. 26.

In one case (1 Thess. v. 23) we have "spirit, and soul, and body."*

This soul or spirit lives apart from the body in Sheol, the land of the dead. And it is to be noticed that whatever becomes of the body—whether it is drowned, slain in battle, or consumed by fire or wild beasts—the *man* is represented as living in Sheol. Abraham and all the patriarchs were gathered to their fathers, the assembly of the dead. "*I* will go down to Sheol to my son." Samuel *himself* came up to Saul. David says:—"I shall go to him (his son), he shall not return to me." Kings, heroes, and mighty men with their hosts are in Sheol, and welcome their fellows. Moses and Elijah appear to Christ. Sometimes departed spirits are called Rephaim; weak attenuated men, the shades, ghosts of what they were in this life. In the New Testament the wicked dead are "spirits in prison;" and the righteous are called the "spirits of the just made perfect," and the "souls of Martyrs." See Part I., Chapter III., Sections II.—IV., pp. 46-60.

All through, then, soul and spirit—so far as man is concerned—seem to be regarded as one and the same; but spirit takes a wider flight, and is more comprehensive than soul. It is used to designate spiritual beings, apparitions, evil spirits, and angels (Job iv. 15; Matt. xiv. 26; 1 Sam. xvi. 15; Luke xxiv. 37; Acts xix. 12-16; Heb. i. 13, 14), and especially is it used of the Spirit of God, which, like the wind and the breath, cannot be seen, yet by which the universe is animated and governed, and by which especially all animated creatures live. This divine Spirit bestows upon men extraordinary gifts and powers—artistic, prophetic, royal virtues, warlike valour; and aids good men to live righteous lives. In the golden age of the Messiah, it is to be poured out on all flesh abundantly; and this age is, emphatically, the dispensation of the Spirit.

* As no real distinction is discernible in other parts of Scripture between soul and spirit, and as body and soul, flesh and spirit, are usually employed to describe the *whole man*, Paul may be regarded here as using a pleonasm to emphasize the totality of humanity.

III.

On the other hand, the outer nature—the more material part of man—is called בָּשָׂר (basar) and σαρξ (sarx), flesh—the bodies of men and animals, living or dead, but especially the living body. “All flesh” is all mankind, the human race. It is used of kindred:—“My bone and flesh,” blood relation (Gen. xxix. 14). Flesh, flesh and bones, flesh and blood, describe the outward and material as opposed to the spiritual: “The Egyptians are men, and not God; their horses are flesh, and not spirit” (Isa. xxxi. 3). “A spirit hath not flesh and bones, as ye behold Me having” (Luke xxiv. 39). Sometimes it means human nature, without any idea of good or evil, but often also as being weak, frail and sinful (Gen. vi. 3; Eccles. v. 6), *e.g.*, “Eyes of flesh” are dull, mortal eyes (Job x. 4). It is used in this sense very fully in the New Testament by Paul, Peter, and John (Rom. vii. 14-25; viii. 2-9; Gal. v. 16-24). Thus the flesh represents the sinful nature of man, carnal appetites and desires, sinful passions and affections, whether physical or moral. Sometimes the term σῶμα (sōma), body, is used in the same sense (Rom. vi. 6; vii. 24; viii. 10-13), *body* of sin, *body* of death; but often also for the whole man. “Thy whole *body* shall be full of light.” “Present your *bodies* a living sacrifice.”

Then we have the adjective σαρκικός (sarkikos), fleshly, carnal, pertaining to the flesh, or body, and used in the same way as the noun; and ψυχικός (psuchikos), breathing, animal, possessing animal breath and life. Spoken of the soul in its natural state, swayed by the affections and passions of human nature and not under the influence of the Spirit of God (1 Cor. ii. 14; James iii. 15; Jude 19). Spoken also of the body as possessing animal breath and life, a physical body, as opposed to the spiritual body of the resurrection (1 Cor. xv. 44-46). Πνευματικός (pneumatikos)—spiritual, pertaining to the nature of spirit, as spiritual body—spoken of persons enlightened by and enjoying the influences of the Holy Spirit; also of things—as gifts, graces, powers, food, and songs of the spirit of God. Thus we have a natural breathing animal body as opposed to the spiritual; then the bad, evil,

sinful nature, as opposed to the good, godly, spiritual nature. "The flesh lusteth against the spirit, and the spirit against the flesh ; for these are contrary the one to the other." The mind of the flesh opposed to the mind of the spirit ; minding the things of the flesh, to minding the things of the spirit ; the works of the flesh* to the works of the spirit ; and the being in or after the flesh, to being in or after the spirit. The one is death, the other life and peace.

It will be seen, that all the terms that have a reference to the many-sided nature of man, are used in various senses ; and great care must be exercised to ascertain, in every case, the exact sense in which the writers use them ; and this can only be gathered from the connection.

Man is something more than a mere physical organism, animated with animal life. According to the Word of God he possesses a physical, intellectual, moral, and spiritual nature—briefly expressed as "body and soul," "flesh and spirit." The soul or spirit is different to the body, different to the life, and is an essential part of man. He could not be man without it. As a composite being, he is sometimes spoken of as it regards the body and its properties, sometimes the soul and its properties, and sometimes the whole man, including both body and soul. It is important, therefore, to distinguish between the senses in which he is spoken of, as what applies to the whole man sometimes applies to the component parts of him and sometimes not, and what applies to one part will not apply to the other. "Abraham *died*"—the complex man—"and was buried," *i.e.*, his body, in Machpelah, but "*he* (the soul) was gathered to his fathers" in Sheol. "The rich man *died*, and was buried. And in Hades *he* lifted up his eyes, being in torments, and saw Lazarus in Abraham's bosom."

SECTION II.—DEATH : HOW IT CAME.

What, then, did man lose in the fall ? The first and most direct answer is, He lost the immortality of the body. It may well be doubted whether the Tree of Life in Eden had

* Gal. v. 19-21, These "works" are intellectual and spiritual enough, but sinful.

any reference to the soul at all. It was a material thing, and would seem to have had reference to the body—the material part of man—and immortality in the present world. It can hardly be conceived that the eating of a material substance could endow a spirit with immortality. The tree of the knowledge of good and evil was a moral test, and partaking of its fruit was followed by important spiritual results; but these were not the effects of the fruit, but of disobedience to the Divine command. And it would seem, that Adam could have eaten of the tree of life after his fall, *and lived on for ever in the present world*; but that, with a fallen depraved nature, would have made this world a hell. So, in mercy, God “drove out the man, lest he put forth his hand, and take also of the tree of life, and eat and live for ever.”

It is impossible to conceive how any organized being could have lived for ever without some special provision to preserve it immortal. That provision seems to have been symbolized by the tree of life. On the other hand, it is equally impossible to conceive how Adam's sin could have brought physical death into the world. Death had conditioned all organized animal existence through all the pre-Adamic ages. Through vast geologic periods—probably millions of years, death had reigned over all living organisms. The sedimentary rocks are but the huge charnel-house of the fossilized dead. What terrible scenes of conflict and carnage, suffering and death, those “eternal times” have witnessed! And death is still the law of life. In the present, as in the past ages, death is the constant and invariable concomitant of all organized beings. Have we any reason to believe that man, fallen or unfallen, would have been any exception to this universal law? It is submitted that the sin of Adam cannot be regarded as the cause of physical death, except in an indirect manner. As an organized being—even if he had remained obedient—he must have changed, decayed, and died, according to the law of his nature, unless some special provision had been made to prevent it. His sin caused the withdrawal of that provision, and he fell back on the universal law of organised life—change, decay, and death. Under the laws of nature to which the curse of Eden relegated him, he might live his natural life of a hundred

or a thousand years, according to the forces of nature, and procreate his species; but necessarily subject to all the ills of life, and death itself, according to the well-established laws of the Divine government, physical and moral. But this is very different to the theory of the conditional school, which affirms, that Adam was spared to propagate a race owing to the introduction of Redeeming Mercy! There seems something incredible and monstrous in the idea, that human existence and all the terrible flood of sin and sorrow, pain and suffering, cruelty and wrong, that has overwhelmed the human race, has come as the result and expression of Redeeming Mercy! Strange manifestation of Divine grace! Surely it is far more consistent with all our conceptions and Scriptural representations of the Divine character and government, that man, having been tried and found wanting, was deprived of the special blessings designed for him, viz., immortality in the present world, and remitted to the ordinary operation of the laws of nature. The redemptive system was not introduced to bring such woes upon men, but to save from them—to save men from sin and all the consequences of sin, that it is possible to save from, both in this world and that which is to come.

There is no evidence that man lost any part or attribute of his nature in the fall. His entire nature, it is true, suffered deterioration, and came under new conditions; but the substance, *οὐσία* (ousia), of it remained the same. If we take the sentence, "Dust thou art, and unto dust shalt thou return," in its plain literal sense, as referring to the whole man, we must conclude he had no soul—no higher nature at all, and never had. But that is not the teaching of the Word of God, and we believe

Dust thou art, to dust returnest,
Was not spoken of the soul,

but only of the bodily, material part of man. The body returns to the dust, the spirit to God who gave it. If man was body and soul before the fall, he was body and soul after it. If the soul was immortal before the fall—so far as appears from Scripture—it was immortal after it. If he had the image of God before the fall, he had the

image of God after it, though marred and deteriorated by sin. He still possesses the power of speech, a moral and spiritual nature, a capacity for religion, the power of indefinite progression, and the universal sovereignty of this lower world.

It may be impossible to demonstrate the natural immortality of the soul of man, but it is equally impossible to demonstrate that he ever lost it. The Scriptures never attempt to prove man's immortality; they always assume as a thing fixed and certain, that whatever becomes of his body here, he lives through and beyond death, and experiences rewards and punishments in that other world.

We know very little of the soul; but from all we do know, we have no reason to believe that death can touch the soul at all in the sense of "ceasing to be." All the ancient nations believed that men lived in another state after death. This was the national faith of the Hebrews. The Scriptures of the Old and New Testaments and the Apocrypha are full of it. All the patriarchs entered Sheol, and joined the general assembly of the dead—not their *souls*, but *themselves*; not the good merely, but all men. Can soul or spirit once created die? There is no evidence that any created spirit—man, devil, or angel—has ever ceased to be. Evil spirits, though in a state of partial punishment, are represented as living and active enough. Yet it must be acknowledged that He who made spirit can unmake it. *Immortality depends on the will of God.*

SECTION III.—DEATH: WHAT IT IS.

I.

The Edenic curse pronounced on man, and the withdrawal of the Tree of Life, left man to the operation of the laws of organized life, which involved death. And the apostles of conditional immortality labour hard to limit death to the destruction of physical life. "The death which Adam brought into the world, as the wages of sin, was not an immortality in misery after natural dissolution, but that literal dissolution of the compound nature of body and soul itself."

"When that complex organism is dissolved the man is no more."* This is an utterly unwarrantable limitation of death. This is death, but it is not the whole of death. According to Scripture usage, it has a much wider sweep, and includes a vast deal more than this. "Death has a penal significance." It includes physical death, natural or violent; but it also includes moral and spiritual death. "All the elements of the Divine judgment make themselves present, and realise themselves to man in its train, and are bound up with it." Death, therefore, is a very comprehensive term, denoting all the penal consequences of sin (Rom. v. 12, 14, 17, 21; vi. 16; James v. 20). In it are concentrated all the evils that spring from sin, so that it is used as synonymous with corruption and destruction, and is closely associated with Sheol and Hades. "The end of earthly life, which is more immediately called death, is always the point of the punitive sentence, about which all the other elements of the sentence are grouped. The essence of death, accordingly, does not consist in the extinction of the man, but far rather in the fact of its depriving him of what he might have had in and through life, so far as life is to the man a possession and a blessing. We must not identify man with his life, as in the case of the lower animals. Man and the life are not identical. Death is not an isolated occurrence—a fact merely—but it is a *state*, just as life is a state. It is the antithesis of that eternal life which God has prepared for man, and which man may obtain through Christ. Death may be taken either as the objective sentence and punishment appointed to man, or as the *state* in which man is as condemned through sin."†

II.

Hence there is another death beside physical, revealed in Scripture, viz., a death of the soul—the worst of all deaths—which consists in a state of severance from God and the deterioration of man's moral nature, which are at once the product and punishment of sin. The greatest loss that man sustained in the fall, was the loss of holiness. God made

* "Life in Christ."

† Cremer.

man holy and happy. Herein consisted the truest and highest life of man. God is the fountain of life, and fellowship with Him the means of enjoying it. The constant and uniform doctrine of Scripture is that holiness, love, and obedience are life; sin, enmity, and disobedience are death, to all moral agents. And this death is experienced not a year, or a thousand years afterwards, but then and there. The moment sin entered the domain of man's nature, that very moment he died. Sin, which broke up fellowship with God, and separated man from his Maker, and demoralized his nature, is death. And herein was the terrible threatening verified in its deepest sense: "In the day thou eatest thereof dying thou shalt die." Into this state all men are born. Even under the old dispensation, in which the spiritual element did not come so much to the front, it is made apparent that the life that men live in this world, without the favour and friendship of God, is not the true, full life designed for them, and of which they are capable, but a kind of living death. God's "favour is life" (Ps. xxx. 5). "His lovingkindness is better than life" (lxiii. 3). "Ye that seek after God, let your heart live" (lxix. 32). "Let my soul live, and it shall praise Thee" (cxix. 175).

Wisdom is a tree of life to them that lay hold upon her.

Keep sound wisdom and discretion.

So shall they be life unto thy soul (Prov. iii. 18, 22; iv. 22).

Divine wisdom proclaims:

Whoso findeth me, findeth life,

And shall obtain favour of the Lord;

But he that sinneth against me wrongeth his own soul:

All they that hate me love death (viii. 35, 36).

In the way of righteousness is life;

And in the pathway thereof there is no death (xii. 28; x. 17).

The fear of the Lord is a fountain of life,

To depart from the snares of death (xiv. 27; xiii. 14).

Hear, and your soul shall live (Isa. lv. 3).

O Lord, by these things men live,

And wholly therein is the life of my spirit (xxxviii. 16).

And this great truth is more fully and clearly stated in the New Testament. Our Lord declares: "Let the dead

bury their dead" (Matt. viii. 22), *i.e.*, Let those who are in their natural state of spiritual death bury the physically dead. The prodigal was living and active enough, while spending his substance in riotous living, but yet he "was *dead*"—dead to the love and service of his father, dead to all the joys of his father's favour and home. But when he repented, and returned to his father, he was "*alive again*." In the same sense Christ declares: "The hour cometh, and *now is*, when the *dead* shall hear the voice of the Son of God, and they that hear shall live" (John v. 25). "He that heareth My words, and believeth Him that sent Me, hath eternal life, and cometh not into judgment (condemnation), but hath passed *out of death into life*" (24). Nothing can be clearer than this solemn declaration. Again: "The Bread of God is that which cometh down out of heaven, and giveth life unto the world. I am the Bread of Life" (vi. 33, 35). "Except ye eat the flesh of the Son of Man, and drink His blood, ye have not life in yourselves." And He explains this "hard saying" thus: "It is the spirit that quickeneth, the flesh profiteth nothing; *the words that I have spoken unto you are spirit and are life*" (53, 63).

In like manner Paul constantly represents all men as being by nature in this state of moral and spiritual death. In Rom. v.-viii., death is used in its widest sense, as comprehending all the ills flowing from sin. In chapter v. 12-21, a contrast is drawn between Adam and Christ. Adam—disobedience, condemnation, many sinners, death; Christ—obedience, justification, many righteous, life. "Sin reigned *in death*," not *unto* death. Grace reigns through righteousness unto eternal life. In chapter vi. 23, we have the solemn declaration:—"The wages (consequence) of sin is death." He then, in chapter vii., describes the man who in this state of moral death, endeavours to work his way to righteousness and God. The ego, "I," though really dead, thought itself alive so long as there was no sense of law or sin, "but when the commandment came, sin revived, and I died (9). The commandment which was unto life I found to be unto death; for sin through it . . . *slew* me* . . .

* ἀπεκτείνεν, killed me, put me to death.

sin working death in me. I am carnal (fleshly), sold under sin" (10-14). A very strong description of the state of Paul—the natural man—who, left to himself, is forced to utter the despairing cry: "O, wretched man that I am, who shall deliver me from the body of *this death*?" (24.) But Paul—the Christian—joyfully thanks God for deliverance and life through Christ (25). "The law of the spirit of life hath made me free from the law of *sin and death*" (viii. 2); and then goes on to affirm, in the clearest and strongest terms, that the mind of the flesh *is death*—not ends in death, but IS DEATH; because the mind of the flesh is enmity against God; . . . and they that are in the flesh cannot please God. But the mind of the Spirit is life and peace (6-8). God, . . . even when we were *dead* through our trespasses, quickened us together with Christ, and raised us up with Him, and made us to sit with Him in the heavenlies in Christ Jesus" (Eph. ii. 1, 5, 6; Col. ii. 13). The voluptuous woman is "*dead* while she liveth" (1 Tim. v. 6). "We know," says John, "that we have passed out of *death* into life, because we love the brethren. *He that loveth not abideth in death*" (1 John iii. 14). Jude speaks of some as twice *dead* (12). The worldly church of Sardis had the name of living, but was *dead* (Rev. iii. 1). The teaching of Scripture invariably is:

Life in sin is life in death.

III.

If sin and the frown of God be death, and righteousness and fellowship with Him be life, then this state of life and death cannot be limited to the present age. It must be true for the world to come as well as for this, for all worlds in the universe of God, and for all time. While our Lord teaches that men are morally dead now, He indicates another and a deeper death beyond: "Ye are from beneath; I am from above. Ye are of this world; I am not of this world. I said therefore unto you, *that ye shall die in your sins*; for except ye believe that I am He"—the one great desired Prophet—"ye shall die in your sins." Here He points out not only their origin, but their depraved carnal nature. To

die in their sins, can mean only to die without deliverance from them; and consequently to bear them and their consequences (John viii. 23, 24). "If a man keep My word *he shall never see death*" (51). "This is the bread that cometh down out of heaven, that a man may eat thereof *and not die*" (vi. 50). "Whosoever liveth and believeth on Me *shall never die*" (xi. 26). These cannot mean physical death, for all experience this death, good and bad alike; but a spiritual death stretching beyond the present sphere, a *state* corresponding to the life which Christ bestows. In like manner Paul teaches a deeper death beyond: "If ye live after the flesh *ye must die*" (Rom. viii.). "For the end of those things *is death*" (vi. 21, 22). James also says that "sin, when it is full grown, *bringeth forth death*;" and describes the converting "a sinner from the error of his way," as "saving a soul *from death*" (James i. 15; v. 20). John speaks of a "*sin unto death*" and "the second *death*" (1 John v. 16, and Rev. xx. 6, 14). All this is in full accord with the Old Testament doctrine (Prov. xiv. 12, &c.):

There is a way that seemeth right unto a man,
But the end thereof are the ways of death.

IV.

There is still another spiritual idea bound up in death. The New Testament represents Christians as having died to sin with Christ on the cross, and rising with Him to a new spiritual life, whereof baptism is the symbol. Paul, in the fine passage, Rom. vi. 1-11, brings this doctrine vividly before us: "We who died to sin, how shall we any longer live therein? All we who were baptized into Christ Jesus were baptized into His death. We were buried therefore with Him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection; knowing this, that our old man was crucified with Him, that the body of sin might be done away, that so we

should no longer be in bondage to sin; for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with Him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over Him. For the death that He died, He died unto sin once (for all); but the life that He liveth, He liveth unto God. Even so reckon ye also yourselves to be *dead unto sin*, but alive unto God in Christ Jesus. . . . Therefore . . . present yourselves unto God as alive *from the dead*" (13). And Paul goes on to argue that men are either the servants of sin unto death, or of obedience unto righteousness and life (15-23). Again, in chapter vii., under the symbol of a widow made free by death from the law of her husband, he illustrates and enforces the freedom of believers from sin: "Ye also *were made dead* to the law through the body of Christ, that ye should be joined to another, even to Him who was raised from the dead, that we might bring forth fruit unto God" (4-6). Joined with the dead Christ, and so made free from sin; and joined with the living Christ, to live unto God. "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all *died*; and He died for all, that they who live should no longer live unto themselves, but unto Him who for their sakes died and rose again" (2 Cor. v. 14, 15). Paul finely declares: "For I through the law died unto the law, that I might live unto God. I have been *crucified* with Christ; yet I live; and yet no longer I, but Christ that liveth in me: and that life which I now live in the flesh I live in faith—the faith which is in the Son of God, who loved me, and gave Himself up for me" (Gal. ii. 19, 20). Again, "If, then, ye were raised together with Christ, seek the things that are above, where Christ is seated on the right hand of God. *For ye died*, and your life is hid with Christ in God" (Col. iii. 1-4). "They that are of Christ Jesus have *crucified* the flesh with the passions and the lusts thereof" (Gal. v. 24; see also vi. 14; Col. ii. 20; 1 Peter ii. 24; iv. 1, 2). That is, believers in Christ are so one with Him, that His death is their death, and His life their life. They died in Him, and so are justified, made free from sin—from its

power and penalty, and all claims whatsoever. As in the case of the French conscript, whose substitute was slain in battle, when conscripted again, he refused, saying, "No; I have died once for my country in the person of my substitute, and I cannot be required to die twice." And the law sustained him. So believers, having died in Christ, are judicially free from sin, and are called upon to make this real in their own experience by mortifying, making dead, the sinful nature—putting off the old man with his doings and putting on the Christ-like new man, and living the new spiritual life.

V.

An attempt has been made to evade the force of the passages teaching a moral and spiritual death through sin, by calling it a *mere matter of tense*, a "prolepsis," *i.e.*, speaking of a thing yet future as if present. "That there is a figure in the Scripture use of the term dead, cannot be disputed. But the question is, are we to trace the figure in the tense, or in the radical signification of the term? We submit the figure is in the tense. The unregenerate are described as dead, and dead in sin, because they are *certain to die*, because they are under sentence to die as mere men of soul."* And an Old Testament idiom is referred to, where death is threatened and near, and those exposed to it are called "dead men" (Genesis xx. 3; Exodus xii. 33; 2 Sam. xix. 28). But this idiom is also met with in the New Testament. Paul speaks of the persecutions and dangers to which he and his fellow workers were exposed as *deaths*. They were men "doomed to death," "had the sentence of death in themselves," "dying daily," and "in deaths oft." This prolepsis hypothesis is strangely oblivious of the fact, that the uniform doctrine of Scripture is that death is both a *state* and a *sentence*. A state of sin is a state of death; and all who are in that state are under the curse and sentence of a deeper death—the wrath of God—beyond. It is quite true that the unregenerate are under sentence; and, so far, the Hebrew idiom applies.

* "Life in Christ," p. 281.

But this is not the *whole of their case*, nor the whole result of sin. They are *really and truly in a state of spiritual death now through sin*. How could the prodigal be made alive from a *death he was never in*? How could Christ say, "The hour cometh, and *now is*, when the *dead* shall hear the voice of the Son of God, and they that hear shall live?" How could the *dead* hear His voice *in this hour*, if *death* was yet future and uncertain? And if not now *dead*, how could they become alive? And how could they pass out of a *death* which was not present, into a life which was present? Paul declares that the mind of the flesh *is death*—not ends in death—but *is death*; and gives the reason why—*because it is enmity against God*." If so, the enmity, being here and now, even so must the *death* be here and now. He tells of a quickening that he and his fellow-believers had experienced *from death to life*. But how could they be quickened from a state that was yet future into one that was present? John testifies that he that loveth not *abideth in death*—shall not see life. The state of not loving is a state of *death*; and they who are brought to love God and man have passed out of it into a state of life. But how is it possible for a man to abide in, or pass out of, a state that has no existence? Is not this trifling with language and with common sense? Clearly, the *prolepsis* is a *prolapsio*.

It is clear as noonday—if there be any meaning in language—that Christ, John, and Paul teach, that a believer has passed out of a state where he was alive to sin, but dead to righteousness and God, which they called death; and that he had passed into a state where he was dead to sin, but alive to righteousness and God, which they called life. He is represented as being crucified, dead, buried, and risen with Christ. These two moral and spiritual states answer to each other, and both indicate a process begun, but not completed, but developing to a fuller realization hereafter.

SECTION IV.—RUIN, DESTRUCTION.

Ἀπολλυμι, APOLLUMI, TO LOSE, DESTROY, PERISH.

In order to understand Jewish opinion of the state of the dead, it is necessary to understand the meaning and

use of the Hebrew terms אָבַד and אֶבְדִּיוֹ (abad and abaddon). The verb abad means to lose, destroy, perish; and is used to describe the condition of a thing, animal, man, or nation lost and ruined, also of a land laid waste. It is also used to describe death, even death by killing. And the noun abaddon means a *state* or *condition*, and even place, like Sheol, the abode of departed spirits: "I have gone astray like a *lost* sheep. Seek Thy servant." The wicked shepherds of Israel "*destroyed*" the flock of God by causing them to go astray in the mountains and be *lost*. Abraham was a "Syrian *ready to perish*," i.e., a *lost, wandering* Aramean. The exiles in Assyria were *ready to perish*, i.e., in a *lost*, miserable condition. The land burnt up like a wilderness is said to *have perished*. In all these cases there is no idea of extinction or ceasing to be, for all were restored. Nor does this idea seem to be involved where men are destroyed and perish by death; for all pass into Sheol; and destruction is used to describe the state of the wicked there. These terms seem chiefly applicable to those who have missed the right way—lost the great end of life, and are in a ruined, miserable condition. (See more fully pp. 98-100.)

The Greek apollumi, is the exact counterpart of the Hebrew abad, and the LXX. generally render abad by it, and the New Testament writers use it in the same sense.

But from the peculiarity of our language, it takes three English words to express its full meaning, viz., to lose, destroy, perish. One main idea, however, runs through all the meanings, viz., "*deprivation of what is good*," which may include life itself—even a violent death. But loss of life is not necessarily implied; the main idea is *ruin*, and that may be done without killing. 'It is all over with me; I am lost, ruined,' in the case of a person whose fortune or reputation is lost, destroyed. The fundamental thought is not by any means annihilation, or extinction of life, but an injurious force which the subject exerts, or cannot hinder."* It is used of inanimate things, animals, and men in the present life, but, like many other terms, it enters into the sphere of spirit

* Cremer.

and is used of men and devils in the other world. Like the corresponding Hebrew term, it indicates not merely an isolated act or event, but also a *state*, and is quite compatible with continued conscious existence. It occurs in the New Testament (R.V.) eighty-five times, and is rendered to lose, twenty-seven ; to destroy, twenty-three ; to perish, thirty-five : as below.

I.—'Απολλυμι (Apollumi)—TO LOSE.

Matt. x. 6 ; xv. 24.—The *lost* sheep of the house of Israel.

Matt. x. 39 ; xvi. 25 ; Mark viii. 35 ; Luke ix. 24 ; xvii. 33 ; John xii. 25.
—He that findeth—would save, loveth—his life shall *lose* it. He that loseth his life for My sake shall find it—save it, preserve it, keep it.

Matt. x. 42 ; Mark ix. 41.—He shall in no wise *lose* his reward.

Luke ix. 25.—What profit to gain the world and *lose* (or forfeit) his life ?

„ xv. 4.—If a man have *lost* one sheep, he will go after that which was *lost* until he find it.

„ 6.—I have found my sheep which was *lost*.

„ 8.—If a woman *lose* one piece of silver.

„ 9.—I have found the piece which I had *lost*.

„ 24, 32.—This my son was *lost*, and is found.

„ xix. 10.—The Son of Man came to seek and to save that which was *lost*.

John vi. 12.—Gather up the pieces that remain that nothing be *lost*.

„ 39.—Of all that which He hath given Me I should *lose* nothing.

„ xviii. 9.—Of those whom Thou hast given Me I *lost* not one.

2 John 8.—Look to yourselves, that ye *lose* not the things wrought.

II.—'Απολλυμι (Apollumi)—TO DESTROY.

Matt. ii. 13.—Herod will seek the young child to *destroy* Him.

„ x. 28.—Fear Him who is able to *destroy* both soul and body in hell.

Matt. xii. 14 ; Mark iii. 6 ; xi. 18 ; Luke xix. 47.—Took counsel—sought how they might *destroy* Jesus.

Matt. xxi. 41 ; xxii. 7 ; Mark xii. 9 ; Luke xx. 16.—He will *destroy* those husbandmen, miserable men, murderers.

Matt. xxvii. 20.—Ask for Barabbas, and *destroy* Jesus.

Mark i. 24 ; Luke iv. 34.—Art thou come to *destroy* us ?

Luke vi. 9.—Is it lawful to save a life or to *destroy* it ?

„ xvii. 27.—And the flood came and *destroyed* them all.

„ 29.—Fire and brimstone from heaven *destroyed* them all.

John x. 10.—The thief cometh that he may steal, kill, and *destroy*.

Rom. xiv. 15.—*Destroy* not with thy meat him for whom Christ died.

1 Cor. i. 19.—I will *destroy* the wisdom of the wise.

2 Cor. iv. 9.—We are smitten down, but not *destroyed*.

James iv. 12.—God is able to save and to *destroy*.

Jude 5.—Saved a people out of Egypt, afterward *destroyed* the unbelievers.

III.—'Απολλυμι (Apollumi)—TO PERISH.

Matt. v. 29.—It is profitable that one of thy members should *perish*.

„ viii. 25 ; Mark iv. 38.—Save, Lord ; we *perish*.

„ ix. 17 ; Mark ii. 22 ; Luke v. 37.—The wine and wineskins *perish*.

„ xviii. 14.—It is not the will of God that one of these little ones should *perish*.

„ xxvi. 52.—All they that take the sword shall *perish* by the sword.

Luke xi. 51.—Zachariah *perished* between the altar and the sanctuary.

„ xiii. 3-5.—Except ye repent, ye shall all in like manner *perish*.

„ 33.—It cannot be that a prophet *perish* out of Jerusalem.

„ xv. 17.—And I *perish* with hunger.

„ xxi. 18.—Not a hair of your head shall *perish*.

John iii. 16.—Whosoever believeth should not *perish*, but have eternal life.

„ vi. 27.—Work not for the meat that *perisheth*.

„ x. 28.—I give unto them eternal life, and they shall never *perish*.

„ xi. 50.—Expedient that one man should die, that the whole nation *perish* not.

„ xvii. 12.—Not one of them *perished* but the son of perdition.

Acts v. 37.—Judas drew away some of the people, and *perished*.

Rom. ii. 12.—As many as have sinned without law shall *perish*.

1 Cor. i. 18.—The word of the cross is to them that are *perishing* foolishness.

„ viii. 11.—Through thy knowledge he that is weak *perisheth*.

„ x. 9.—Some of them tempted, and *perished* by the serpents.

„ 10.—And *perished* of the destroyer.

„ xv. 18.—They which have fallen asleep *have perished*.

2 Cor. ii. 15.—We are a sweet savour unto God . . . in them that *are perishing*.

„ iv. 3.—Gospel is veiled in them (by the things) that are *perishing*.

2 Thess. ii. 10.—For them that are *perishing*.

Heb. i. 11.—The heavens shall *perish*.

James i. 11.—And the grace of the fashion of it *perisheth*.

1 Peter i. 7.—Gold which *perisheth*.

2 Peter iii. 6.—The world being overflowed with water, *perished*.

„ 9.—The Lord not wishing that any should *perish*.

Jude 11.—And *perished* in the gainsaying of Korah.

I.

In the sense to lose, be lost, it is used to describe the *present condition* of a piece of silver (drachma), sheep, life, self, the prodigal, the Jewish people, sinful men. They are

lost now, not will be lost at some future time. Those who hold conditional immortality make desperate, but futile, attempts to show that "lost" here means "cease to be," "cease to possess." But the lost drachma has not ceased to be, but only has missed its way, and does not answer its original purpose, and was found again. How could a man that *lost* his life for Christ's sake—in the sense of ceasing to be—gain, save, preserve it? A sheep lost on the mountain, a man on the moor, is really and truly *lost*, but has not ceased to be, and may yet be restored. The prodigal away from his father's house and love, was *lost*—equal to "dead"—yet did not cease to be, nor to possess himself. The Jewish nation were *lost sheep*, and our Lord tells us in what sense He considered them lost, viz., "distressed and scattered as sheep having no shepherd" (Matt. ix. 36)—a most expressive figure, often used in Scripture to describe the miserable condition of those who have gone astray from the right and true ways. And our Lord came to seek and to save men who *are now lost* in sin; those who repent and believe are saved, and those who refuse, remain in their *lost condition*. There is nothing to indicate that their soul becomes extinct. If a sheep, a man, a people, may be lost, and yet live in the present life, what is to hinder their souls, though in a lost condition, from living on even for ever in the world to come?

II.

In the sense to destroy, be destroyed, it is applied to wisdom, life, men, souls, and evil spirits: "I will destroy the wisdom of the wise" (1 Cor. i. 19). The Divine Being does not extinguish *human* wisdom, but by the display of His own, shows all human wisdom to be utterly inefficient and worthless in bringing salvation to men.

When Paul says: "Destroy not with thy meat him for whom Christ died" (Rom. xiv. 15-23), it is impossible to conceive that he could mean; that eating meat in an idol temple could destroy, in the sense of killing, a weak brother. His meaning—he himself declares to be—doing such a thing may encourage a weak brother to eat also; and thus "cause

him to stumble," his "conscience be wounded," and be brought into "grief"—self-condemned, by being induced to do what he believed to be unlawful. From which state, however, he that is thus "destroyed" and "perisheth" may be delivered (1 Cor. viii. 10-13). So an unwise king *destroyeth* his people, *i.e.*, brings ruin upon them (Ecclus. x. 3).

It is clear from the schedule, that *destroy* often means to put an end to life, and that violently. Life may be ended, the compound man be dissolved, but that does not involve the death of the soul. Indeed we are expressly told, that the body may be killed, without touching the life of the soul: "Be not afraid of them which kill the body, but *are not able to kill the soul*; but rather fear Him who is able to *destroy* both soul and body in hell" (Matt. x. 28). Christ does not say that even God will kill the soul, but *destroy* it; which is quite another thing. But if God *destroy* the soul, what is the nature of this destruction, and when will it take place? It is earnestly contended by the "Life in Christ School," that at some remote period in duration, when souls and bodies have suffered a sufficient punishment for their sins, they will die out, or be killed, and become extinct, finally and for ever. If this be so, it must be either because suffering in hell will be so intense as to wear out and kill the soul; or, God will interpose, and put an end to sin and suffering and the soul at once. But we know so little of the nature of the soul and of the spiritual body in hell, that we cannot say that suffering will ever wear them out. And God may so interpose; but has He said that He will? And have we any right to conclude that He will? Strange to say, those who hold this theory rest it mainly upon this passage. But it will be hard to find such a doctrine there. The passage teaches—in strict accordance with the whole of Scripture—that *to be cast into hell is to be destroyed*. When the soul and body are cast into hell, there and then they are destroyed; and not, perhaps, millions of years afterwards. This is demonstrated by the parallel passage in Luke xii. 5, "Fear Him, who after He hath killed, hath power (authority) *to cast into hell*." To cast into Gehenna is the same, therefore, as *to destroy both soul and body in hell*. Matthew teaches the same thing

(v. 29, 30): "It is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell." The member perishes, and being a material thing, dissolves into its original elements; but the antithesis to this *perishing* is, that the whole body goes into—is cast into—hell, where, for anything that appears to the contrary, it may remain to all eternity.

This view is powerfully confirmed by the case of the antediluvians and evil spirits. The flood came and *destroyed* them all (Luke xvii. 27); and yet, though *destroyed*, they still lived as spirits in prison, according to Peter (1 Peter iii. 20). And, we are told, the evil spirits came trembling with terror to Christ, crying, "Art Thou come to *destroy* us?" (Mark i. 24). What did these spirits understand by being *destroyed*; and why did they dread it? Matthew's version is, "Art Thou come hither to torment us before the time?" (viii. 29). And Luke's, "I beseech Thee torment me not." And Luke goes on to explain that this legion of devils—as it turns out to be—make plain what they mean by "destroy" and "torment,"—by entreating Jesus that He "would not command them *to depart into the abyss*," i.e., cast them into the punitive Hades (viii. 29-31), where fallen angels are kept in pits (or chains) of darkness unto the judgment (2 Peter ii. 4; Jude 6). There is no hint of extinction here. With them, to be *destroyed* is to be tormented, by being sent down to the abyss—the prison of *lost, destroyed* spirits.*

III.

In the sense to perish, it is used, as will be seen from the schedule, of wine skins that burst, and both wine and skins *perish*—a hair of the head, a hand, a foot, meat, gold, a flower, the material heavens, and the bodies and souls of men. In all these cases, the core-idea is ruin and desolation. In some of them utter dissolution is involved, but by no means in all, or even in most of them. "The world (*κοσμος*)

* Herodotus tells that the Getae sent a peculiar embassy every five years to the god Zamolxis. Having selected their man, they tossed him into the air and caught him on the points of javelins, and when he "*perished*" and "*was destroyed*," he was constituted their messenger to the God in the unseen world.

perished in the flood (2 Peter iii. 6). If this means the physical world, it was indeed ruined and made desolate, but it still subsists; and if it means the *human* world, their bodies, it is true, perished in the waters, but their souls still exist in prison. In like manner a country is ruined: "The valley shall *perish* (*ἀπολείται*, *apoleitai*), and the plain be destroyed (Jer. xlviii. 8; [LXX. xxxi. 8]; see also ix. 11; Prov. xxix. 3). When the disciples cry, "Lord save us, we *perish*," they see before them a watery grave, where the earthly life and the body would perish. But they did not believe their souls would perish. When Christ says, "I give unto my sheep eternal life and they shall never *perish*," "whosoever believeth on Him should not *perish*, but have eternal life" (John x. 28; iii. 16), He does not mean they shall not die the common death of mortals, or that they shall not become extinct, but that they should not come under condemnation.

It is asked, if meat, and a sheep, and the material heavens "*perish*," and so "*cease to be*," why should not men cease to be when they *perish*? The answer is, because men have *souls*. All that is material in man at death dissolves like meat, and sheep, and the heavens; but the souls of good and bad men alike live on. Everything after its kind—conformity to type—material things perish, dissolve, and vanish away; a country and the old world by being made desolate. The Prodigal said, "I *perish* with hunger;" and the souls of men are brought into a *perishing* state by sin, and into a saved state by faith in Christ. "The word of the cross is to them that are *perishing* foolishness; but unto us that are being saved it is the power of God" (1 Cor. i. 18). So again, "we are a sweet savour of Christ unto God, in them that are being saved, and in them that are *perishing*; to the one a savour from death unto death; to the other a savour from life unto life." The *perishing* and the *saving* are processes going on in this world, and will be consummated at the judgment. Sinful men are in a state of *perishing* and death *here* and *now*, but in the other world there is a deeper death, a more complete *perishing* awaiting them; just as believers are *now* in a state of salvation and life, but complete salvation, a fuller and richer life, awaits them

in heaven. But in neither case extinction. Paul declares that, "If Christ be not raised ye are yet in your sins. Then they also who have fallen asleep in Christ *have perished*" (1 Cor., xv. 17, 18). Not "gone to nothing." Paul was a Pharisee, and believed that all souls lived hereafter; but that dying in their sins, they had gone to Abaddon, the punitive Sheol. He does not say they *will perish* at some unknown future period, but *have already perished*, by being cast into Gehenna. This witness is clear and strong. To be lost, destroyed, to perish, are the opposite of being saved and having eternal life (Luke xix. 10; James iv. 12; 1 Cor. i. 18).

IV.

It is submitted that the Scripture use of ἀπολλυμι (apollumi), establishes the doctrine that a soul in a state of sin and under its dominion, is lost, destroyed, perished both in this world and that which is to come. It has missed the right way—the great end of its being—all that is worth calling *life*. From this state it may be saved in this life; but if not saved, it will finally and completely perish—be lost, ruined, destroyed at the judgment, by "going into hell;" being "cast into the hell of fire—the eternal fire—the unquenchable fire;" "where their worm dieth not and their fire is not quenched" (Matt. v. 29, 30; xviii. 8, 9; Mark ix. 43-48); where there are few stripes or many, tribulation and anguish, weeping and gnashing of teeth, eternal punishment. If man's chief end is to glorify God and enjoy Him for ever; then to be deprived of His love, excluded from heaven and all its joys, and shut up in hell under a sense of *Divine* disapprobation, and enduring the stings of an awakened conscience, that, for such a being as man, possessed of a nature with such wondrous capabilities and possibilities, is surely *to be lost, destroyed, to perish*. No word can so vividly describe the utter ruin of the soul.

V.

The noun ἀπώλεια (apōleia), ruin, destruction, perdition, corresponds to the Hebrew אַבְדֹן (abaddon), and is used

in the same way. We have seen that *abaddon* in the Old Testament stands closely connected with *Sheol*, and is sometimes a synonym of it. In Psalms lxxxviii. 10-12, and other passages, *abaddon* and (LXX.) ἀπωλεία are undoubtedly the proper name of the abode of the Rephaim, shades of the dead. And these two terms are personified and brought together in the New Testament in a remarkable way: "They have over them as king, the angel of the abyss: his name in Hebrew is *Abaddon*, and in the Greek tongue he hath the name *Apollyon*," the *destroyer* (Rev. ix. 11).

Ἀπωλεία (*apōleia*) occurs eighteen times in the New Testament, twice it is rendered waste (Matt. xxvi. 8; Mark xiv. 4): "To what purpose hath this *waste* of the ointment been made?" All the others seem to refer to the future state of the wicked.

Matt. vii. 13, 14.—"Wide is the gate, and broad is the way, that leadeth to *destruction*. Narrow is the gate, and straitened the way, that leadeth unto life." Here the two states are opposed to each other.

John xvii. 12.—Not one of them perished but the son of *perdition*.

Acts viii. 20.—Thy silver *perish* with thee (lit. *be unto perdition*).

Rom. ix. 22.—Vessels of wrath fitted unto *destruction*.

Phil. i. 28.—Which is for them an evident token of *perdition*, but of your salvation, and that from God.

„ iii. 19.—Enemies of the cross of Christ, whose end (final lot, destiny) is *perdition*.*

2 Thess. ii. 3.—The man of sin . . . the son of *perdition*.

1 Tim. vi. 9.—Foolish and hurtful lusts, such as drown men in *perdition*.

Heb. x. 39.—We are not of them that shrink back unto *perdition*; but of them that have faith unto the saving of the soul.

2 Peter ii. 1.—False teachers bring in *destructive* heresies (sects of *perdition*), bringing upon themselves swift *destruction*.

„ 3.—And their *destruction* slumbereth not.

„ iii. 7.—The day of judgment and *destruction* of ungodly men.

„ 16.—The ignorant and unsteadfast wrest Paul's Epistles and the other Scriptures, unto their own *destruction*.

Rev. xvii. 8, 11.—And the beast . . . is about to come out of the abyss, and to go into *perdition*. . . . And he goeth into *perdition*.

* Retribution, wages. Rom. vi. 21, 22—the end is death . . . the end, eternal life.

It must be evident to every impartial mind that ἀπώλεια, *destruction—perdition*—here, is not only punishment, but the place of punishment—not a single act, but a *state*. It is opposed to life and salvation; and as these designate the reward and state of the blessed, so *destruction and perdition* designate the *reward and state* of the lost. *Destruction* may come at the judgment, alike to the material heavens and earth, and to ungodly men—to each of them according to their nature. That which dissolves material things cannot, and does not, dissolve spirit. And what is the son of *perdition* but the son of Gehenna? The evil beast comes out of the abyss, does its wicked work, and then returns into *perdition*. *Destruction, perdition*, is but another name for hell in the New Testament, as in the Old Testament: “Sheol and destruction (Abaddon) are before the Lord. Sheol is naked before Him, and Abaddon hath no covering; Sheol and Abaddon are never satisfied” (Job xxvi. 6; xxviii. 22; Prov. xv. 11; xxvii. 20). In all these eighteen cases—except the two referring to the waste of the ointment—this term is applied to the effects of sin, and especially to “the state after death, wherein exclusion from salvation is a revealed fact—wherein man, instead of becoming what he might have been, is lost and ruined. The use of this term seems to indicate the utter and final ruin and perdition of the soul” (*Cremer*). “According to a deeply spiritual idea, the Scriptures in general, ascribe true being to the creature only in connection with the origin of that being, where sin dissolves that connection there death steps in (Gen. iii. 3), and hence he who lives in a state of sin is called *dead*. Accordingly ἀπώλεια (*destruction*), is to be taken as the antithesis to ζωή (*life*), and equal to death. By this an annihilation of substance is not intended, but the idea of true life—that of spirit—requires consciousness, and not that of the senses merely, but a spiritual consciousness. This is wanting where there is a deprivation of spiritual life generally, and the natural or fleshly man only vegetates; such a condition, therefore, is called absence of life or death.” (*Olshausen*).

VI.

Ὀλεθρος—DESTRUCTION.

This word belongs to the same family as the preceding, and is used in the New Testament in the same sense. It only occurs four times.

1 Cor. v. 5.—Deliver such a one unto Satan for the *destruction* of the flesh, that the spirit may be saved.

This passage is somewhat obscure, but the most probable meaning seems to be: Exclude him from the Church (ver. 13), that as he had neglected to mortify the deeds of the flesh (Rom. viii. 13), this sharp punishment might do it for him, and lead to the destruction of the corrupt “flesh,” the old sinful nature that led into sin. And it would seem that this wholesome discipline had the desired effect. The fallen brother was restored (2 Cor. ii. 6-8).

1 Tim. vi. 9.—Foolish and hurtful lusts, such as drown men in *destruction* and perdition.

1 Thess. v. 3.—When they are saying, Peace and safety, then sudden *destruction* cometh upon them, as travail upon a woman with child, and they shall in no wise escape.

This *destruction*—according to the expressive figure and language—comes suddenly and unexpectedly; comes while they are saying peace and safety; comes in this life, bringing death and signal punishment. This destruction does not take place in some one of the eternal ages, but here and now. And it cannot be extinction of “soul and body,” for then there could be no resurrection, no judgment, no hell. If it be extinction that Paul teaches here, he contradicts himself and Christ, and the whole of Scripture.

2 Thess. i. 6-10.—It is a righteous thing with God to recompense affliction to them that afflict you . . . at the revelation of the Lord Jesus from heaven with the angels of His power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus; who shall suffer punishment—even eternal *destruction*—from the face of the Lord and from the glory of His might, *when He shall come* to be glorified in His saints, and marvelled at in all them that believed, *in that day*.

This punishment consists in "eternal destruction from the face of the Lord, and from the glory of His might." *When* does this destruction take place? We are furnished in the passage with a three-fold answer: (1) At the revelation of Christ from heaven rendering vengeance to the wicked; (2) *When He shall come* to be glorified in His saints; (3) *In that day*, the day of His coming, He shall reward and punish. There is no mention here of any destruction to take place at some distant point in eternity. What is this destruction? Not extinction, or ceasing to be, but the being driven from the face of the Lord by His glorious might. The face—the favour—of the Lord is heaven; the loss of it is hell, and destruction. Deprivation of the Divine presence is always represented as the result and punishment of sin. Adam, fallen, hid himself from the presence of the Lord God. One of the bitterest elements of Cain's curse was, "And from Thy face shall I be hid." "In Thy presence is fulness of joy," the good man exultantly exclaims; while the penitent prays, "Cast me not away from Thy presence." Probably Paul had in His eye a passage in Isaiah ii. 10, 19: "And men shall go into the caves of the rocks and into the holes of the earth, from before the terror of the Lord, and from the glory of His majesty, when He ariseth to shake mightily the earth." The man that had not on a wedding garment, was removed from the joy and brightness of the feast; bound hand and foot, and cast into the outer darkness, where was the weeping and gnashing of teeth. Christ tells us wherein the punishment of the wicked chiefly consisted, by His reiterated "*Depart from Me*, ye workers of iniquity," "ye cursed"; and the sharpest sting of the punishment of the Jews would be seeing Abraham, Isaac, and Jacob, and all the prophets, in the Kingdom of God, and they themselves "cast forth without." This "affliction," and "vengeance," and "punishment," in being banished "from the face of the Lord" and cast into hell, is Paul's idea of eternal destruction, and which begins at the judgment day, and goes on for ever.

The conditional school of thought say, the destruction that is to take place in body and soul at some remote point in duration, is absolute final extinction. But is that possible? The modern scientific doctrine of the conservation of energy

seems to throw grave doubt upon it. This doctrine teaches that the constituent parts of the human body do not become extinct at death, but are simply transmuted into other forms, and enter into new combinations ; so that the force or energy of the body does not cease, but is perpetuated under new conditions. If this be true of the physical part of man, surely it will hold good of his higher nature—reason, will, conscience. Have these no energy, and will it not be conserved, as well as the energy of their physical companions? There will be some kind of body clothing the soul in hell, but what it will consist of, we know not. But as that is a spiritual state, it will most probably be a spiritual body. If the organic compounds that make up the human frame in this life, and if the human soul do not cease to be at death, have we any warrant for believing that the body and soul in hell will ever be entirely extinguished? We have no warrant in Scripture, and science seems entirely against it. Such final extinction would be a new thing in the universe of God.

SECTION V.

Another class of terms akin to the preceding, and having an important bearing on the question are *φθειρω* and family.

φθειρω—(Phtheirō) to spoil, corrupt, decay, die, destroy.

Καταφθειρω—(Kataphtheirō) to spoil utterly.

Διαφθειρω—(Diaphtheirō) to corrupt throughout, decay wholly, to perish.

φθορα—(Phthora) corruption, dying away, destruction.

Διαφθορα—(Diaphthora) complete corruption, destruction.

φθαρτος—(Phthartos) corruptible, perishable, mortal.

Ἀφθαρτος—(Aphthartos) incorruptible, imperishable, immortal.

Ἀφθαρσιαι—(Aphtharsia) incorruption, incapacity of decay, indestructible.

These words are used in a material, moral, and spiritual sense, and express decay, corruption, death, and destruction ; and their opposites, incorruption and immortality. And in this wide range of application, everything depends upon the sense in which they are used ; and that can only be gathered by a careful consideration of the connection.

φθειρω (Phtheirō)—TO SPOIL, DECAY, CORRUPT, DESTROY.

- 1 Cor. iii. 17.—If any man *destroy* the temple of God, him shall God *destroy*.
 „ xv. 33.—Evil communications *corrupt* good manners.
 2 Cor. vii. 2.—We *corrupted* no man.
 „ xi. 3.—I fear lest . . . your minds should be *corrupted*.
 Eph. iv. 22.—Put away the old man which waxeth *corrupt*.
 Jude 10.—In these things they are *destroyed* (*corrupted*).
 Rev. xix. 2.—The great harlot which did *corrupt* the earth.

καταφθειρω (Kataphtheirō)—TO CORRUPT, DEPRAVE,
DESTROY, UTTERLY.

- 2 Tim. iii. 8.—Men *corrupted* in mind, reprobate concerning the faith.
 2 Peter ii. 12.—Shall in their destroying *surely be destroyed* (*corrupted*).

διαφθειρω (Diaphtheirō)—TO CORRUPT, &C., THROUGHOUT.

- Luke xii. 33.—Neither doth moth *destroy* (the treasure in the heavens).
 2 Cor. iv. 16.—Our outward man is *decaying*, yet our inward man is renewed.
 1 Tim. vi. 5.—Men *corrupted* in mind and bereft of the truth.
 Rev. viii. 9.—And the third part of the ships were *destroyed*.
 „ xi. 18.—And to *destroy* them that *destroy* the earth.

φθορα (Phthora)—CORRUPTION.

- Rom. viii. 21.—The creation shall be delivered from the bondage of *corruption*.
 1 Cor. xv. 42.—It is sown in *corruption*.
 „ 50.—Neither doth *corruption* inherit incorruption.
 Gal. vi. 8.—Shall of the flesh reap *corruption*.
 Col. ii. 22.—All which things are to *perish* in the using.
 2 Peter i. 4.—Having escaped from the *corruption* that is in the world.
 „ ii. 12.—Born mere animals to be taken and *destroyed*, (or margin) to take and to *destroy*.
 „ 12.—Shall in their *destroying* (*corruption*), surely be destroyed, (*corrupted*).
 „ 19.—They themselves are the bond slaves of *corruption*.

φθαρτος (Phthartos)—CORRUPTIBLE.

- Rom. i. 23.—An image of *corruptible* man.
 1 Cor. ix. 25.—They do it to receive a *corruptible* crown.
 1 Cor. xv. 53.—This *corruptible* must put on *incorruption*.

- 1 Cor. xv. 54.—When this *corruptible* shall have put on *incorruption*.
 1 Peter i. 18.—Ye were redeemed, not with *corruptible* things as silver, &c.
 „ 23.—Begotten again, not of *corruptible* seed, but of incorruptible.

Ἀφθαρτος (Aphthartos)—INCORRUPTIBLE, INDESTRUCTIBLE.

- Rom. i. 23.—And changed the glory of the *incorruptible* God.
 1 Cor. ix. 25.—But we an *incorruptible* crown.
 „ xv. 52.—The dead shall be raised *incorruptible*.
 1 Tim. i. 17.—Now unto the King eternal, *incorruptible* . . . be honour.
 1 Peter i. 4.—An inheritance *incorruptible* and undefiled and unfading.
 „ 23.—*Incorruptible* seed, through the word of God.
 „ iii. 4.—The *incorruptible* apparel of a meek and quiet spirit.

Ἀφθαρσία (Aphtharsia)—INCORRUPTION.

- Rom. ii. 7.—Seek for glory and honour and *incorruption*, God shall render eternal life.
 1 Cor. xv. 42.—It is raised in *incorruption*.
 „ 50.—Neither doth corruption inherit *incorruption*.
 „ 53, 54.—(See above, under φθαρτος).
 Eph. vi. 24.—That love our Lord Jesus Christ in *uncorruptness*.
 2 Tim. i. 10.—Christ brought life and *incorruption* to light through the Gospel.
 Titus ii. 7.—In thy doctrine showing *uncorruptness*.

Διαφθορά (Diaphthora)—CORRUPTION THROUGHOUT.

- Acts ii. 27.—Neither wilt Thou suffer Thine Holy One to see *corruption*.
 „ 31.—Nor did His flesh see *corruption*. (See also xiii. 34-37.)

I.

From these lists, it will be seen the words are applied in a physical sense to things and men. A laurel crown, silver and gold, are *corruptible* things; ships are *destroyed*; while treasure in heaven cannot be *destroyed*. According to the LXX., “A flood shall not *destroy* the earth any more (Gen. ix. 11). “The earth—land of Canaan—shall be utterly *emptied*” (wasted) (Isa. xxiv. 1, 3, 4; xlix. 19). In the Apocrypha, “The Romans *destroyed* and brought under their dominion all the kingdoms and isles that resisted them” (1 Mac. viii. 11). In reference to men, they mean, *wear out, pine away, decay, die, be destroyed*. Jethro found Moses judging Israel alone, and said: “Thou wilt surely *wear away* (φθορά καταφθαρση, an emphatic form), thou and

this people" (Exod. xviii. 18). If Israel sinned, they would "*pine away* in their iniquities" (Lev. xxvi. 39). Man is "*corruptible* man;" his outward *man decays*. Of the antediluvians God says, "I will *destroy* (καταφθειρω, *completely destroy*) them with the earth." "The flood will *destroy* all flesh wherein is the breath of life" (Gen. vi. 13-17). See also 2 Chron. xxiv. 23; xxv. 16; xxxv. 21; 2 Mac. v. 14. And the mortal body is sown in *corruption*, becomes putrid, and is buried.

II.

They are used in a moral sense, to *corrupt—deprave—vitiate the disposition*: "All flesh had *corrupted* his way upon the earth" (Gen. vi. 12). "And the people did *yet corruptly*" (2 Chron. xxvii. 2). In Wisdom, it is ranked among vices such as theft and perjury (xiv. 25). Menander's famous epigram is well known: "Evil communications *corrupt* good manners." Paul speaks of men "*corrupted* in mind and bereft of the truth; and the old man waxes *corrupt* after the lusts of deceit;" and declares he had "*corrupted* no man." Peter speaks of the *corruption* that is in the world through lust; and John of the "*harlot that corrupted* the earth with her fornications." Closely allied to this, is the use of these terms to describe *dishonouring* a maid, by Josephus and the classics.

III.

In a spiritual sense they are applied to God and the future state of men. God is the *Incorruptible* One. The state of the blessed is *incorruption*, which has been brought to light by Christ; and the good are seekers after glory, honour, and *incorruption*, and have eternal life. Heaven is an *incorruptible* inheritance. On the other hand, it is used in connection with, and as a synonym of, destruction, the pit, the punitive Sheol: "Thou wilt not suffer Thine Holy One to see *corruption*, the pit," διαφθοραν (Psalm xvi. 10). Gesenius says "The LXX. often render שַׁחַת (shachath), pit, by διαφθοραν (diaphthoran), not however in the sense of putridity, but of destruction, abaddon"—one of the distinc-

tive names of the place of punishment. "That he should not see *corruption*—the pit" (Psalm xlix. 9). "Who redeemeth thy life from *destruction*"—pit (ciii. 4). So in the New Testament, "They who sow to the flesh—mind the things and do the works of the flesh—shall reap *corruption*;" which is the opposite state to eternal life.

From all this it is evident that while this family of words sometimes convey the idea of destruction, and that seemingly absolute, yet the idea mainly conveyed is not extinction. According to the Aristotelian philosophy, φθορα (Phthora) signifies motion from a state of existence to non-existence, so far as the senses can judge, but not annihilation" (Class. Journ. xvi. 11). The earth, that was *completely destroyed* by the flood, and the land of Canaan by the Babylonians, flourished again. Moral corruption may to a large extent be, and often is, remedied. Jethro could not possibly mean, that judging Israel alone, would annihilate both Moses and the people. The very body that rots in the grave shall yet revive in a new form; "for this *corruptible* must put on *incorruption*, and the dead shall be raised *incorruptible*." And the antediluvians who were *completely destroyed* by the flood, still lived in another state.

IV.

There are two passages that require special notice. The first, 2 Peter ii. 12, has been adduced in proof that φθορα means absolute destruction, extinction. "But these (false teachers), as creatures without reason, born mere animals to be taken and *destroyed* (margin, or to take and *destroy*), railing in matters whereof they are ignorant, shall in their *destroying* surely be *destroyed* (margin, shall in their corruption surely be *destroyed*), suffering wrong as the hire of wrong doing." It seems, at first sight, a little uncertain whether Peter means that wild beasts are "born to be taken and destroyed," or "to take and destroy." But it seems repugnant to reason, that God made any creature for the mere purpose of being taken and destroyed. The literal sense of ἀλωσις (halōsis) is a *taking, catching, capture*. And the whole drift of Peter's argument requires an active sense. It seems preferable, therefore, to take the marginal reading

as being more in accordance with the Divine procedure, the grammatical meaning, and Peter's argument. The sense is: Irrational animals are born—according to the bent of their nature—to take and to destroy, and, in turn, being liable to be taken and destroyed; so these false teachers and wicked men shall, in their corruption of others, surely be themselves completely corrupted, as the hire of wrong doing. Wild animals, according to their nature, prey upon one another, as Dr. Watts sings:—

Let dogs delight to bark and bite,
For God hath made them so;
Let bears and lions growl and fight,
For 'tis their nature to.

But every creature has a chance for its life. Wild beasts may be destroyed; but how if they had souls? Neither beast nor man can kill the soul. Jacob thought an evil beast had devoured Joseph, yet he said, "I will go down to Sheol to my son." Paul says: "Our outward man is *decaying*" (being wholly destroyed); but this did not destroy Paul—"Our inward man is renewed day by day." And in this chapter (2 Peter ii. 4-9) we are told, that the fallen angels, the ungodly of the old world destroyed by the flood, and the inhabitants of Sodom destroyed by the fire-rain from heaven, "were all reserved under punishment unto the judgment." And if *φθορα* means extinction in this chapter, what sense will it make to say, these very men have become the "bondservants of *extinction*"? (ver. 19). Peter regards these wild animals, who, according to natural instinct pursue and devour their prey, as the fitting type of the false teachers, who, according to their depraved nature, catch and ruin by wicked wiles the weak and unwary, and make havoc in the Church. The former seize and destroy physically; the latter seize and destroy morally. The analogy is complete.

The first verse contains the whole chapter in germ; all that follows is but an expansion of it. As there were false prophets in Israel, so there are false teachers now whom Peter proceeds to describe and denounce. They introduce by stealth heresies (literally, takings, seizures) of destruction,* bringing upon themselves swift (near at hand)

* The verb *αἵρω*—to take, snatch, seize—is used of hunters who pursue and take wild animals. Demosthenes uses it of an accuser hunting down the accused.

destruction. They are daring and self-willed; they disregard the restraints of authority, despise and revile superiors. They are sensual, selfish, profligate, avaricious, deceitful, and deceiving. Using as a bait the lusts of the flesh, they entice and seduce inexperienced and unstable souls to sin and ruin, after the manner of Balaam. In all this, these bad men are, like the wild beasts, most active, and but following the bent of their own depraved and vicious nature; and, according to an inexorable law of moral government, their sin brings, and *is*, its own punishment. In corrupting others they themselves become more and more corrupt, sinking by degrees to the lowest depths of debasement, until they become the very bond-slaves of corruption.

The parallel passage in Jude (10) leads to the same conclusion. They rail at the things they know not; and what they understand—fix the mind upon—are experienced in—naturally, like the creatures without reason—in these things are they *destroyed* (*corrupted*). And Paul teaches the same thing: “But evil men and impostors shall wax worse and worse, deceiving and being deceived” (2 Tim. iii. 13). Thus they who corrupt, are corrupted; they who destroy, are destroyed, as the true wages of wrong doing.

Does then corruption not mean destruction? Most assuredly it does. Corruption and destruction, like the corresponding Greek words *φθορα* and *ἀπωλεία*, are near akin. The former contains the latter, and whether it be the earth, a country, a maid, a laurel crown, or the human body that is corrupted, spoiled—to *that extent it is destroyed*. As in physical corruption, so in moral. A soul in sin *is a soul destroyed*, turned aside from its original purpose, fallen, debased, ruined; and if not delivered from this state, is destroyed for ever. It is destroyed by sin now, but a more complete destruction awaits it in the full punishment of sin at death and judgment. The curse may seem delayed, but “their sentence lingereth not, and their destruction slumbereth not.” For as God cast down to hell the angels that sinned, and keeps them “in pits (or chains) of darkness unto the judgment;” and “brought the flood upon the world of the ungodly, and made Sodom and Gomorrah (suffering the punishment of eternal fire, Jude) an example to evil-doers; and destroyed the unbelieving Israelites in the wilderness,” and yet delivered His faithful servants; so He “knows how to deliver the godly from temptation and

to keep the unrighteous under punishment unto the day of judgment" (v. 4-9, and Jude). "The children of the curse," will then come to the full realization of their punishment, when they hear the dreadful "Depart from Me, ye cursed, into the eternal fire." This consignment to the blackness of darkness reserved to them, *is destruction*—final and complete. In the whole range of the use of this family of words, there is not the slightest hint given, that the destruction they bring, is a thing that takes place at some distant point in eternity. No ; the destruction is a "swift destruction," near at hand, great and terrible, hanging over those false teachers now, because they are corrupt now.

The other passage to be noticed is Rev. xi. 18, "And Thy wrath came, and *the time of the dead to be judged, and the time to give their reward to Thy servants the prophets, and to the saints, and to them that fear Thy name, both small and great ; and to destroy them that destroy the earth.*" Men destroy, corrupt the earth by their wicked conduct, even as they *destroy (corrupt)* the temple of God by sin.* God *destroys* them by inflicting appropriate and inevitable punishment. Men *destroy* the earth and the temple of God *now*. God will *destroy* them *when He comes to judge the dead and reward His saints.* *They are destroyed by being condemned and cast into hell.* Nothing can be clearer and more decisive than this, which should put an end to all controversy on the subject with all fair-minded men.

These terms, death, destruction, corruption etc., are the strongest of the class usually cited by the advocates of conditional immortality, and may be taken as representing the whole of them ; and we have seen, that in their application to the complex being man, they utterly fail to prove that they extinguish him, or cause him to cease to be. The world may be drowned, nations may be exterminated, men may be killed with death, slain with the sword, burned with fire, devoured by wild beasts, crushed to powder, or put to death in any other way, but the soul remains untouched. Man cannot kill the soul. It is only liberated by any of these deaths, and passes through into another state of

* 1 Cor. iii. 16, 17.

being. To cite such passages as these in support of extinction is, therefore, entirely beside the question, and proves nothing.

The death, corruption, and destruction of the soul is another thing altogether, and quite consistent with continued conscious existence. The true analogy seems to be this—as a country when it ceases to answer the ends of a healthy, prosperous land, though it still subsists, is said to be destroyed, ruined, emptied; and as organized beings—animals and men—when they cease to perform the functions and answer the ends proper to healthy living beings, are said to be dead, destroyed, corrupted; so the souls which have ceased to answer the ends for which they were designed, and of which they are capable, in the higher moral and spiritual sphere, are regarded in Scripture as dead, destroyed, corrupted, ruined. The soul of man is ruined by sin, but with such wondrous capacities and susceptibilities it is a grand ruin, and worthy of being saved; and through the mercy of God may be saved through Christ. But if not saved from this ruined condition, the Scriptures offer nothing but a deeper death, a more complete destruction, a more thorough corruption, and utter ruin beyond. The endeavour to apply these terms, in their primary sense, to the souls as well as to the bodies of men, shows an utter failure to grasp the subject.

SECTION VI.—OTHER ARGUMENTS.

I.

Appeal is also made in support of their theory to such figures as, burning the chaff, the fruitless and corrupt tree, the withered branches of the vine, and the tares of the field. But it will be hard to find anything in them bearing upon the question. Chaff driven away by the wind or burnt with fire, is an Old Testament figure of the judgments of God on wickedness in this world, and in the New Testament is used of both worlds. Our Lord is represented, fan in hand, ready to carry on the great winnowing process, separating the good from the bad, and assigning to them their appropriate

destiny. The wheat is gathered into the garner, and the chaff is committed to the fire (Matt. iii. 12). The axe is already laid at the root of the fruitless tree of Jewish polity, as well as of every individual corrupt tree, and unless repentance and reformation avert their doom, they must be cut down and cast into the fire (10). So also the dead vine branches are cast into the fire and burned (John xv. 6). This judging (separating) process is going on now. The tares and wheat are allowed to grow together, to ripen and develop themselves, and when the harvest—the end of the world—comes, the angel reapers gather the wheat into the barn, but cast the tares—all that cause stumbling and them that do iniquity—into the furnace of fire; and there shall be the weeping and the gnashing of teeth (Matt. xiii. 39-43, 49, 50). There is nothing here about the extinction of souls after an indefinite period of suffering. Burning with fire, casting into the fire, the furnace of fire, are but the common figures so often employed in Scripture to describe the punishment of sinners; and if they are taken as referring to the duration of it at all, they seem to go dead against the limited theory. Taken in this sense, they prove too much; for they rather seem to teach immediate and instantaneous annihilation. All are reduced to nothing, at once and for ever, and no room is left for “many stripes or few.” These passages cannot be regarded as teaching anything whatever about the *duration* of punishment, but simply its certainty and terrible severity, and, perhaps, nearness.

II.

The conditional school endeavour to evade the force of such clear statements as eternal punishment, eternal fire, &c., by saying the *effects* are eternal. But it is submitted this could not possibly be *eternal punishment*. Assuming for the present that eternal means eternal, as will be shown hereafter, we observe that punishment is *chastisement*, *pain*, something to be *suffered and borne*; and if there is no one to endure it, how can there be punishment? A man at twenty may be thrown into prison, or banished, or sold into slavery, and kept there for forty years, and so be punished for forty years.

But if he was put to death at twenty, he cannot be said to be punished for forty years, or for any time, or for ever.*

Jude (7) declares that the Cities of the Plain are "set forth as an example, suffering the punishment of eternal fire." The material cities show the effects of the fire that consumed them irreparably, but that is not the point. It was the wicked *human cities*, the inhabitants, who sinned so greatly and were punished so signally, by being shut up in Tartarus, with the fallen angels and antediluvians, and kept in chains of darkness by order of Him who knows how to keep the unrighteous under punishment unto the day of judgment, who are the real example of suffering the punishment of eternal fire (2 Peter ii. 4-9).

III.

The opposing schools of *Destruction* and *Restoration*, make a singular use of death in support of their respective theories. Starting from different standpoints, they arrive at different and contradictory conclusions. The one postulates that the "second death must have some generic likeness to the first," and affirms that "there is a strong likeness between the first dissolution of humanity, in which 'the man is no more,' and the second destruction of soul and body in Gehenna. Such a doom in the lake of fire might well be termed the second death."† The other assumes, that "death always means a ceasing to be in our present state, and going to live in the opposite;" and argues, that the "second death implies a second and eternal life," because the first death was a dying to God in order to live unto sin, so the second death must be considered a dying to sin in order to live unto God.‡ But it is submitted here that both schools miss the true analogy, and wander far from the truth. The Destructionist views death in its physical aspect; but as it is demonstrated all through the Scripture, and even admitted, that the first death did not kill the soul and cause it to cease to be, if there must be "a generic likeness between the first and second

* See further P. II. vi. II. † "Life in Christ" (411).

‡ Rev. A. Jukes

deaths," then the irrefragable conclusion follows:—as the first death did not put an end to the soul, *so neither will the second*. The Restorationist strangely confounds moral and physical death. It is true that to die in this world is to go to live in the next. That is physical death. But to die unto God in order to live unto sin is *moral death*, which consists in the forfeiture of the true life of the soul in the favour and fellowship of God. Bearing in mind the generic likeness, the second death can be nothing else than a deepening of that forfeiture in final exclusion from heaven and God.

IV.

Mr. White, though he speaks very cautiously, evidently believes in a lake of literal fire and brimstone, and sneers at a "fireless hell." Surely, if he knew the import of the large figurative use of fire in the Scriptures, he would never represent the Infinite Love as preserving men's souls for thousands of years, and raising their bodies from the dead for the purpose of casting them into a literal lake of fire and brimstone for ages or years, or even moments! How can material fire destroy or even touch spiritual bodies and souls? And where would be the degrees of punishment if all alike are cast into a lake of fire? He seems to think, that the lake of fire which puts an end to death and hell, will do the same for wicked men—"utterly destroy them." Here, again, he fails to perceive the true sense, viz., that death, the enemy of God and man, and Hades, the prison-house of the lost, simply *develop* and merge into the metaphorical lake of fire. They are no more needed, and *shall be* no more. Death is abolished—done away (*Katapyew*), which is never spoken of men—body and soul.

V.

If those who hold limited immortality have missed the true meaning of Scripture, they have no less signally failed to apprehend the sense of early Patristic teaching on the subject. Because the Christian Fathers of the first three

centuries use the terms, life, eternal life, salvation, incorruption, immortality, indestructibility, &c., in reference to the righteous, they rush to the conclusion that these terms *imply and prove*, that they believed that the wicked are utterly extinguished and cease to be for ever. But they entirely overlook the fact that these are but names—after the manner of Scripture—given to describe the *state* of the blessed by way of eminence, as being alone worthy of these grand terms. Our Lord in a similar manner speaks of the resurrection. Four times in John vi. He declares as a special honour to those who believe, “And I will raise him up at the last day.” There seems no sense in this reiterated declaration, for He had just declared (v. 29), that He would raise up all, both good and *bad*! But the true meaning and difference lies not in the mere fact of being raised, *but in what they are raised to*. They that have done good are raised to life and blessing and glory, *which alone is worth calling a resurrection*; and they that have done ill unto a resurrection of judgment (condemnation). So in Luke (xx. 35, 36), our Lord says, “They that are accounted worthy to attain unto that world . . . are the sons of God, being sons (heirs) of the resurrection”—*i.e.*, while all are raised up, those only who are God’s children have a blessed and glorious resurrection; the others being raised to condemnation, shame, and everlasting contempt, which did not deserve the name of a resurrection. So when the Fathers, from Clement of Rome to Irenæus, describe the state of the lost as death, eternal death, corruption, destruction, and yet teach a continuous conscious existence in punishment in hell for ever, they are charged by this school with self-contradiction; whereas they are perfectly consistent with themselves and with one another, and are only describing the state of the wicked as being the opposite to that of the righteous. The teachers of limited immortality first put a wrong meaning on the terms used by the Fathers—a meaning they were never intended to bear—and when they find that this sense will not fit their Procrustean theory, instead of doing what sensible men should, acknowledge that their theory is wrong, they charge the Fathers with self-contradiction and inconsistency!

SECTION VII.—ζωή (Zōē)—LIFE : WHAT, AND HOW
OBTAINED.

I.

The clear knowledge gained of the death which sin brings will enable us better to understand the life which man needs and Christ bestows ; and inquiry into the Scriptural use of life and cognate terms will, we believe, demonstrate that it has really nothing to do with the natural life of the soul or natural immortality, but is something far other and higher than mere existence.

Life is used in the New Testament about fifteen times in the sense of natural life and lifetime : “He giveth to all life, and breath, and all things” (Acts xvii. 25). “Son, remember that thou in thy lifetime receivedst thy good things” (Luke xvi. 25). As designating moral and spiritual life, it occurs about one hundred and seventeen times, forty-four of which have the accompanying adjective eternal, endless, indissoluble ; all the rest simply life, as water, bread, tree, crown of life, but most generally simply, life ; which is used synonymously with eternal life : “I came that they may have life” (John x. 10), “enter into life,” “see life,” &c. Christ Himself is called “the Life” ; “the eternal Life, which was with the Father, and was manifested unto men” (1 John i. 2). “The designation eternal life, first met with in Daniel, sets forth its perfect and abiding antithesis to death ; and describes it, not so much as contrasted with our present earthly existence, but directly, and in the clearest way, contrasted with death in its widest range. By virtue of the affinity between the conception of life and happiness—unhindered and free existence—there is contained in the conception of life every good that man can desire and enjoy. Not merely is life the opposite of death, but a positive freedom from it (Ps. xvi. 11 ; Acts ii. 28 ; 2 Cor. v. 4). It is the possession, in the highest sense, of the first and last blessing of man ; and, as has well been said, the ‘essence of all happiness.’ But though happiness, peace, and joy are closely connected with eternal life, they are not the life itself, but the consequences of it.” Without reunion to the

Fountain of Life, through faith, man remains in death. This life, had and obtained through faith in Christ, is the sum of the Divine promises under the Gospel, and is synonymous with salvation; and as death includes in it not merely physical death, but exclusion from the Kingdom of God and eternal condemnation, so life includes the bliss and glory of the Kingdom of God, with the idea of a joyful resurrection. It is a present as well as a future blessing; all partakers of salvation already in this life begin the eternal life. It is opposed to death, condemnation, perishing, and the wrath of God.*

Ζαω (*Zaō*), *ζωοποιεω* (*Zōopoieō*)—To live, have life, cause to live, quicken. These verbs are used pretty much as the substantive to describe natural and spiritual life, and are also largely used figuratively. Living water, is spring or flowing, as opposed to stagnant water. Living bread is that which imparts and sustains life. Living oracles, the word of the living God, incisive, penetrating, quickening. Christ is the new and living way to God and heaven.

These verbs are used to describe the spirit, conduct, and character of men, and depict the kind of life lived. To live to, in, or according to any one, is to be devoted to—to live according to—the will, purpose, or precepts of any one or thing—as living to God, to Christ, to righteousness, to self, to the world, to the flesh; so to live in sin, and in faith, and in the spirit is to live under their power. They are used also to describe a fuller and richer measure of life—a prosperous and blessed life. “*Now we live*,” says Paul, *i.e.*, in the enjoyment of a full tide of life (1 Thess. iii. 8). “Let the king *live*,” or “God save the king” (1 Sam. x. 24). “Let your heart *live*” (Psalm xxii. 26). They describe also the higher, spiritual, and eternal life, *i.e.*, admission to the bliss and privileges of the Redeemer’s Kingdom: “Do this and *live*” (Luke x. 28). “The righteous shall *live* by faith” (Rom. i. 17). “Shall we not much rather be in subjection to the Father of spirits and *live*” (Heb. xii. 9). “God hath sent His only begotten Son into the world, that we might *live* through Him” (1 John iv. 9).

* Mainly drawn from Cremer.

"To live, then, may denote the absence of anything that is a hindrance to the individual in the preservation and realization of his life. To live—caused to live, in the higher spiritual sense—is to be freed from all the destructive effects of sin and death, never more to come under them." "A state of salvation is life, wherein the man is again, and in a godlike manner, free, and the master of himself."*

Natural life in organized beings has been defined as "harmonious functional activity." A man may exist, but can hardly be said to *live*, without the full and healthy exercise of all his living powers. When he can be, and do, and enjoy in good measure what is possible to human nature, we say "*This is life*." So the soul, alienated from God, may exist in the broken and imperfect exercise of its wonderful natural faculties—intellectual, moral, and spiritual—but cannot be said to *live* without being, doing, and enjoying what is possible for it as a human soul. When restored to its original purpose and functions, in likeness to God and fellowship with Him, it has its highest life in fullest measure. "Then will it experience the bliss designed for it, in the full exercise of its wonderful functions. For then will it know and enjoy the life of God in its perfection."

Now this is precisely what Christ came to do—to destroy the works of the devil, and restore the soul of man from sin to holiness, and so from death to life. How does man come into possession of this life? The grand declaration of the Divine Father, which He will have all men believe, is this: *That "God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life."*† Here all turns on "*hath the Son*." What is it to have the Son? John tells us in various forms what *he* means by it. It is to "receive Him" (i. 12), "to hear His word," "hear His voice" (v. 24, 25), to "believe on Him," to "obey Him" (iii. 16, 36), to "follow Him" (x. 27, 28), and to "abide in Him and His teaching" (xv. 5). "He that abideth in the teaching (of Christ) hath both the Father and the Son"

* Crenier.

† I John v. 11, 12.

(2 John 9 ; 1 John ii. 23, 24). This, then, is to have Christ, and so to possess the life.

The conditions on which this life is obtained and enjoyed are more fully and clearly stated in Scripture, as (1) *Knowledge*—"And this is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, even Jesus Christ." "God willeth that all men should be saved, and come to the knowledge of the truth."* (2) *Repentance*—"To the Gentiles also hath God granted repentance unto life." "Repent ye, therefore, and turn again, that your sins may be blotted out."† (3) *Believing in Christ, having faith in Him*—"That whosoever believeth in Him should not perish, but have eternal life." "By grace have ye been saved through faith."‡ (4) *Love*—"If any man love Me he will keep My word ; and My Father will love him, and We will come unto him and make Our abode with him." "He that abideth in love abideth in God, and God abideth in him."|| (5) *Obedience*—"And (Christ) became unto all them that obey Him the author (cause) of eternal salvation." Then we have, "obedience to the faith," "obedience to Christ."§ (6) *Confession*—"With the mouth confession is made unto salvation." "Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God."¶ Each of these brings salvation and life. They are all vitally connected, and any one of them implies all the others.

What is the instrument by which this life is produced ? The Scripture answers—the preacher, the gospel, the word of God, the truth : "Go ye into all the world and preach the gospel"—good news, glad tidings—"to the whole creation, making disciples of all nations. And as ye go, preach, saying, The Kingdom of Heaven is at hand. Repent ye, and believe the gospel."** Paul was sent to the Gentiles to "open their eyes, that they may turn (to turn them)

* John xvii. 3 ; 1 Tim. ii. 4.

† Acts ii. 38 ; iii. 19 ; v. 31 ; xi. 18 ; Mark i. 4 ; Luke xxiv. 47.

‡ John iii. 16 ; Eph. ii. 8 ; Mark xvi. 16 ; Acts xvi. 31 ; 1 John v. 13.

|| John xiv. 23 ; 1 John iv. 16.

§ Heb. v. 9 ; Acts vi. 7 ; Rom. i. 5 ; xv. 18 ; xvi. 25, 26 ; 2 Cor. x. 5.

¶ Rom. x. 9, 11 ; Matt. x. 32 ; 1 John iv. 15.

** Matt. x. 7 ; xxviii. 19 ; Mark i. 15 ; xvi. 15.

from darkness to light, and from the power of Satan unto God ; that they may receive remission of sins and an inheritance among them that are sanctified by faith in Me." And he and his fellow workers received "Apostleship unto the obedience of the faith among all nations."* "The gospel is the power of God unto salvation, to every one that believeth." "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? . . . So belief cometh by hearing, and hearing by the word of Christ."† "Thanks be unto God, who always leadeth us in triumph in Christ, and maketh manifest through us the savour of His knowledge in every place. For we are a sweet savour of Christ unto God, in them that are being saved, and in them that are perishing ; to the one a savour from death unto death ; and to the other a savour from life unto life." Again, Paul says, "Whereas ye were the servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered ; and being made free from sin, ye became the servants of righteousness." In Christ "ye also (were made a heritage), having heard the word of truth, the gospel of your salvation—in whom—having also believed, ye were sealed with the Holy Spirit of promise." "From a babe thou hast known the sacred writings, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." "Receive with meekness the implanted (inborn) word, which is able to save your souls ;" and Peter declares "Ye have purified your souls in your obedience to the truth."‡

II.—REGENERATION.

But the great change effected in man by these various means, is also ascribed to God ; and in the beautiful figurative

* Acts xxvi. 18 ; Rom. i. 5.

† Rom. i. 16 ; x. 13-17.

‡ 2 Cor. ii. 14-16 ; Rom. vi. 17, 18 ; Eph. i. 13 ; 2 Tim. iii. 15 ; James i. 21 ; 1 Peter i. 22 ; and many other passages.

language of Scripture is called a "new birth," "born anew," "born from above," and "begotten of God." What is the precise import of this expressive figure? The Greek verb γενναω (Gennaō), like the Hebrew יָלַד (Yalad), means to beget, and to bear, bring forth—often spoken in a physical sense, and also metaphorically—to denote result, product: "Who hath *begotten* the drops of dew?" (Job xxxviii. 28). "The rain . . . watereth the earth, and maketh it *bring forth* and bud . . . so shall My word be" (Isa. lv. 10, 11).

Before the mountains were *brought forth*.

Thou knowest not what a day may *bring forth*.

A decree is said to "*bring forth*." The *fruit* of the vine is what is born or produced by it. "They conceive mischief and *bring forth* iniquity." "He hath conceived mischief and *brought forth* falsehood." "Ye shall conceive chaff and *bring forth* stubble." Foolish and ignorant questions "that gender, beget, *bring forth* strifes." God is said to have *begotten*, or brought forth, the Hebrew nation. "Of the Rock that *begat* thee thou art unmindful, and hast forgotten God that gave thee birth," *i.e.*, He begot them by making them His people, and constituting them a nation. Israel is represented as saying to a stock (idol), "Thou art my father," and to a stone, "Thou hast *brought me forth*."* And the Divine Father says of the Messiah, "Thou art My Son; this day I have *begotten* Thee;" (LXX. γεγεννηκα gegennēka), *i.e.*, constituted and declared Him to be King (Psalm ii. 6-8). Anything like physical generation is out of the question here. It was a very common figure among the Jews, according to R. Jonathan, and, indeed, among all Eastern nations, to call teachers *fathers*, who are said to *beget the disciples, their sons*. Thus Paul tells the Corinthian Christians: "Though you should have ten thousand tutors in Christ, yet have you not many fathers; for in Christ Jesus *I begat you* through the Gospel"; and calls Onesimus, "his child, whom he *had begotten* in his bonds" (1 Cor. iv. 15; Phile. 10). All the Jews believed, that the good at death joined Abraham, Isaac,

* Psalm xc. 2; Prov. xxvii. 1; Zeph. ii. 2; Matt. xxvi. 29; Job xv. 35; Psalm vii. 14; Isaiah xxxiii. 11; 2 Tim. ii. 23; Deut. xxxii. 18; Jer. ii. 27.

and Jacob, and the general assembly of the righteous, but the resurrection of Christ had quickened and strengthened this hope; and Peter, after the manner of his countrymen, said, God had "*begotten them again* to a living hope by the resurrection of Christ" (1 Peter i. 3).

The figure of the new birth or regeneration, was well known, and often used among the Jews in the case of proselytes. "The immersion of proselytes was not only a symbol of their having been purified from the corruption of idolatry, but it signified likewise that, as they had been buried in the water, they now arose *new men*, regenerated as it were, the new *born sons of Abraham*."* Nicodemus, when told by Christ that he must be "born anew" before he could enter into the Kingdom of God, was staggered. All the Jew rose in him. He could see very well how a Gentile idolater needed to be born anew, but *he*—a native born Jew, of the holy seed of Abraham—it was preposterous, something inconceivable and absurd, that *he* should require to be born anew. Our Lord explains. A man must be born of water and of the Spirit. That which is born of the flesh—Jewish or Gentile—is flesh. Fallen human nature, alienated from God, can only produce its like. Fleshly descent avails nothing here, only that which is born of the Spirit is spirit, *i.e.*, spiritual, and can enter into the spiritual kingdom. *How* this change is effected may not be comprehended, but the fact remains, "Ye must be born again." Our Lord uses a simile drawn from nature in illustration: "The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth; so is every one that is born of the Spirit."† In this much-abused passage, the point of comparison is not, "As the wind bloweth where it listeth, so the Spirit works where He listeth," giving one life here, and leaving others in death there. Christ knew that the changes of the wind—the pressure and temperature of the atmosphere and their distribution—though at that time beyond human ken, were not arbitrary and accidental; but were regulated and controlled by established natural laws and conditions; and that the operations of the Spirit of

* Jahn Bib. Ant. 165, Art. Proselytes.

† John iii. 1-8.

God, who is "no respecter of persons," are not arbitrary and capricious, but ever in harmony with the fixed and eternal laws of moral government and man's moral nature. The true point of comparison, we submit, is this: "As the wind is viewless, and the causes of its rise and fall, direction and destination, unknown, its presence and power could only be known *by its effects*;" so the precise mode of the operation of the invisible Spirit on the hearts of men transcends human comprehension; *His operations are only known by their results*.* God, the Holy Spirit, by the means of grace, quickens, purifies, and invigorates the Divinely-related elements still subsisting in man—his moral and spiritual nature; and brings him out of a state of enmity to God, into one of close and blessed fellowship with Himself. This is to be begotten of God—to pass out of death into life. That this is what our Lord means is made clear in the subsequent discourse, when He or John, proceeds to show how this new birth is effected. "*He that believeth on Him—he that doeth the truth and cometh to the light, hath eternal life, and shall not be condemned*" (16-21). John, who chiefly uses the figure, tells us what he means by it: "As many as received Him, to them He gave the right to become children of God, even to them that believe on His name, who were (thus) born not of blood, nor of the will of the flesh, nor of the will of man, but of God." To receive Christ and believe on Him, *is to be born of God*. "Whosoever believeth that Jesus is the Christ is *begotten* or *born* of God."† Thus John explains his own figure, and how the new birth is brought about. *Man does not believe in Christ because he has been begotten of God, but becomes a son, through believing in Christ*. With this teaching Paul agrees: "Ye are all the sons of God through faith in Christ Jesus" (Gal. v. 26). James and Peter also have a word to say about it: "As sin, when it is full grown, *bringeth forth death* as its natural product, so of His own will God *brought us forth by the word of truth*," as its natural and proper product.‡

* The Hebrews and the ancients generally used the wind in a kind of proverbial way, as the symbol of what was occult and mysterious.—Bloomfield.

† John i. 12-13; 1 John v. 1. ‡ James i. 15-18.

"Having *been begotten again*, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth" (1 Peter i. 23). This *living word* brings forth the new spiritual life. This accords with our Lord's teaching: "The words that I have spoken unto you *are spirit and are life*." "So is the Kingdom of God as if a man should cast seed upon the earth . . . and the seed should spring up and grow, he knoweth not how. The earth *beareth fruit of herself*, first the blade, then the ear, then the full corn in the ear." Here we have the inscrutable origin and development at once of vegetable and spiritual life. The seed springs up and grows, "he knoweth not how." All the sower knows is, that there is an adaptation between the seed and the soil, and the sun and the rain and the atmosphere; and the result is *life*. So there is a wondrous adaptation between the Gospel of Christ and human nature, and heavenly influences; and the result is *spiritual life*. "If ye abide in My word, then are ye truly My disciples; and ye shall know the truth, and the truth shall make you free." "If a man keep My word, he shall never see death." "Every one therefore which heareth these words of Mine, and doeth them, shall be likened unto a wise man who built his house upon the rock;" and which stands firm and fast amid all storms that come against it.*

Thus we see how to know God and Jesus Christ, to repent, to come to Christ, to believe on Him, to confess, to love, and to obey Him—each and all of them bring salvation and life. We see, also, how each of these is produced by preaching the gospel, by the word of God, and by the truth; and how this great change from darkness to light, from sin to holiness, from Satan to God, from spiritual death to spiritual life, is called *being born anew*; and how this term is employed, not only in a direct physical sense, but also in a metaphorical sense in the whole range of Scripture. If the dew, the mountains, and the wine are born and brought forth; if the Hebrew nation, when chosen of God and made His people, were begotten of Him, and brought forth by him; if a disciple was begotten and

* John vi. 63; Mark iv. 26-28; John viii. 31, 32, 51; Matt. vii. 24, 25.

brought forth by his teacher; if the proselyte, by his baptism, was declared to be "a new man," "a new born son of Abraham"; it is only what we might expect that the believer who becomes a disciple of Christ, and is through him restored to the fellowship of God, should be called a "new man," "born anew." This was at once in accordance with the modes of thought of the people, and the well-known use of their language. They had no difficulty in speaking of the change as a new birth, a regeneration, and the Christian as being begotten by the word of God, by the truth, by faith in Christ, by Paul the preacher, and, at the same time, by God. In carrying on the great work of human salvation, God is revealed as the Holy Spirit, the Paraclete, Christ's representative and vicegerent on earth, directing and superintending all the means of grace. And as He dwells in the church, and in individual believers, and through them and the gospel convinces the world of sin, and of righteousness, and of the judgment, every soul saved is, according to the *usus loquendi* of Scripture, begotten of the truth, of the preacher, and of the Holy Spirit. The gospel dispensation is the ministration of the Spirit, and it is His high office, through all ministries, agencies, and instrumentalities, to operate on the hearts of men unto salvation. As the sun in the natural world exerts, through the atmosphere, a mighty life-giving influence on the earth, so the Divine Spirit, through the means of grace, the relations and discipline of life, and all the love and light of God surrounding us, sheds ten thousand influences on men, to enlighten, heal, purify, quicken, and save. But in all, and through all, we recognise the Holy Spirit as the grand operator.

And does not human experience accord with this view? Many enter the Kingdom so gradually that they are not conscious of any inward change. Their spiritual life has begun and grown insensibly under the holy influences around them. Others again, who have lived careless, sinful, godless lives, have been arrested by some fact, or truth, or event, and led to consider their ways, and have turned from sin to righteousness. This turning is "conversion;" and describes the outward change, as the "new birth" describes the inward. "And the hand of the Lord was with them, and a great

number that believed turned unto the Lord." Paul and Barnabas, in their progress through the country, declared the "*conversion* of the Gentiles" (Acts xi. 21 ; xv. 3). The new birth, or regeneration, seems to consist in this, that the knowledge of Christ enters vitally into human nature, leading to a complete surrender to Him, which brings a new relationship to God, and new freedom, new joys, love, hopes, desires, and motives, character and conduct ; in short, a "new man." "If any man is in Christ, he is a new creature, the old things are passed away ; behold, they are become new" (2 Cor. v. 17). All this is expressed after the Jewish manner in the case of proselytes, as a "new birth," a "new creation," a regeneration.

Incalculable confusion and mischief have resulted from overlooking the figurative use of this phrase, "born anew." It has been taken as a hard logical statement—a predicate of actual fact ; and by a slavish literalism, a severe analogy has been drawn between natural generation and spiritual. On the one hand, 'sacramentarians have taken baptism—being born of water—in the sense that it communicates spiritual life ; "makes members of Christ, children of God, and inheritors of the Kingdom of Heaven." And on the other hand, vast numbers believe that God, in some way analogous to natural generation, produces spiritual life by the impartation of some living germ. This theory has been generally accompanied by the doctrine of "irresistible grace," which has long ago been consigned to the limbo of exploded conceits. If this life comes to men *ab extra*, and direct from God, and if He bestows it on some and withholds it from others, what becomes of human responsibility ? Does not this theory cast all the responsibility of the condemnation of the lost on God ? Does it not make the glorious gospel of the blessed God a delusion and a fraud ? And does it not impute to the Infinite Love and Righteousness conduct, that one would shrink from ascribing to any being whatever ?

III.—WHAT DO THE SCRIPTURES TEACH CONCERNING THE CAUSE OF CONDEMNATION ?

The sovereignty of God ? Never, in any true sense. The gospel of the grace of God comes to save men from sinning, and so from punishment. If men to whom the gospel comes are not saved, it is because they "neglect the great salvation ;" because they "know not God, and obey not the gospel ;" do not "receive Christ and believe on Him ;" will not come to Him that they may have life ;" "receive not the love of the truth that they might be saved." They that disbelieve shall be condemned, because they are "disobedient children," "children of transgression," "offspring," progeny—literally, "born of vipers." As all who resemble God in spirit, character, and conduct, are God's children ; so all who resemble the devil in spirit, character, and conduct, are his children. "He that doeth evil is of the devil ;" "Ye are of your father the devil, and do the works of your father ;" and, therefore, are "children of wrath," "of the curse," "of perdition," "of hell." In the parable of the sower, our Lord represents only one portion of seed as being productive, and the other three unproductive. Why this difference ? The sower, the seed, the sun, the atmosphere, and the rain, are alike in all the cases. Where lies the cause of difference ? In God ? No ; but in the *soil*—human nature. Only the good ground hearers "heard and accepted the word," and let it have fair play to do its proper work in them. So Christ tells us plainly, that "every one that heareth His words, and *doeth them not*, shall be likened to a foolish man that built his house on the sand ;" and when the testing time came, "it fell, and great was the fall thereof." Those to whom He shall say, "Depart . . . *Inasmuch as ye did it not*, I never knew you," shall go away into eternal punishment ; but the righteous, to whom He shall say, "Come, ye blessed . . . *Inasmuch as ye did it*," shall go away into life eternal.

It is submitted, then, that the life that Christ bestows

is not the impartation of any new germ of life, or any new natural power or faculty to the soul, *but a new relationship to God*. The whole doctrine of Scripture is, that neither sin, nor the physical death of the complex being man, takes away the natural life of the soul; and Christ is never represented as bestowing this life, mortal or immortal. The Holy Spirit in the gospel seizes this soul that has natural but not spiritual life, and quickens it, ennobles, and exalts it; and by restoring it to the favour and friendship of God, Christ bestows upon it its highest and truest life. To revive, quicken, cause to live, does not imply the absence of all life. It often means a greater degree and higher kind of life. How often the writers of the Psalms exclaim, "Quicken Thou me;" and "Thou hast quickened me, according to (or by) Thy word." They had life, even spiritual life; but they wanted it more abundantly. We ourselves often speak of quickening the spiritual life in the believer and in the church.

As, then, man in Eden lost the true soul-life and brought death upon himself in the loss of the knowledge, love, service, and enjoyment of God, the work of Christ is to restore this life, by raising man to that state where alone it can be enjoyed. Believers in Him put off the old man and put on the new, which is being renewed unto knowledge after the image of Him that created him (Col. iii. 10). Here there is an undoubted reference to the creation of man in the image of God; and the renewal, through Christ, of that image that had been blurred and defaced by sin. The Lord Jesus, who is the image of the invisible God, by knowledge, repentance, and faith, brings men into sympathy and fellowship with Himself, conforms them to His own image, and thus raises them to the likeness and fellowship of God. The soul pardoned, purified, healed, restored to full health and strength, lives and loves and rejoices in "fellowship with the Father, and with His Son Jesus Christ" (1 John i. 3). This is life. "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life" (1 John v. 20).

IV.—EXTRAVAGANT VIEWS.

The school of conditional immortality teach very extravagant views of regeneration and the new life. With them, the life communicated to men is not a change produced in their moral and spiritual nature by the truth and the Holy Spirit, and a new relation to God; but the impartation of the very essential nature and life of God: "God . . . unites the Divine essence with man's mortal nature." "Redemption . . . depends on nothing less than the union of humanity with the Deity."* "If he is to be saved . . . it must be *through the union of the nature of man with the nature of God*. Is it not, that the salvation of a sinner from destruction is an impossibility, except through the taking of manhood unto God? Is it not, salvation in all its parts must be the direct act of God operating, not through natural laws, but in a sphere above them. . . . Himself pouring forth the tide of His own eternal life—a life Divine and immortal—into the victims of the Destroyer?"† When a sinner "passes from death unto life," that change is exclusively the gracious act of God, not the work of mortal man. "Christ is our life, and our eternal life is a transfusion of His life into our veins."‡ "To the Holy Spirit, in the sphere of spiritual action, is attributed the work of begetting the Divine nature (1 Peter i.) in redeemed men, even as when it was said to Mary by the angel Gabriel (Luke i. 35) of the conception of Christ: 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.' So is he that is born of the Spirit. . . . The redeemed humanity being thenceforth *as true* an incarnation of this Holy Spirit, as the Saviour is a true incarnation of the Logos; and creating, through the double bond, an eternal union of man with the nature which is Divine and eternal."|| All this takes one's breath away.

The first thing that strikes us on reading these astounding

* "Life in Christ, 117, 118."

† Ibid 215.

‡ Ibid 237.

|| Ibid 265.

passages is to inquire, Is this representation true? If so, surely the author of them must have had some new revelation from heaven; or has evolved them out of his inner consciousness; for they are not taught in Scripture. If the *Divine essence* is united to man's mortal nature, and redeemed manhood *taken unto God*; if God, not by *natural laws* but by *direct action*, *pours forth the tide of His own eternal life into man, and transfuses His life into man's veins*; if saved men are *begotten of the Spirit, even as Christ was in the Virgin, and is as much an incarnation of the Spirit of God as Christ was*, then it must follow: (1) that God communicates His essential nature to men. Surely these representations can mean nothing else, if there be any meaning in language at all. We submit it is impossible for God to communicate His essential nature to man, or any creature whatever. If possible, men would be gods. God took upon Him human nature in Christ, but even here man did not become God. (2) If this nature and life are bestowed on men by the direct and exclusive act of God, why are not all saved? He is a God of infinite love, not willing that any should perish; and yet men do perish; and, according to this view, they perish because God withholds the life. Surely the Divine Love is not such an infinite monster as this makes Him. This horrible doctrine is arrived at by an utter abuse and perversion of the beautiful figures employed by an eastern people, who thought in figures—as the vine and its branches, the body and its members, a temple and its tenants, a father and his children—to set forth the union and fellowship subsisting between believers and Christ, and through Him with God. It is true that in a moral and spiritual sense believers are said to become partakers of the Divine nature. "*Through the knowledge of Himself God hath granted all things that pertain unto life and godliness*;" and "*hath granted unto us His precious and exceeding great promises; that through these ye may become partakers of the (or a) Divine nature*, having escaped from the corruption that is in the world by lust" (2 Peter i. 3, 4). That is, a knowledge of these promises and a right use of them, will ultimately lift you up to God. You have entered this new state, but have not yet reached its zenith. The glorious goal of the Gospel is to

make you like God in spirit, character, conduct, and enjoyment." This close and blessed union and communion between God and the soul, is set forth in Scripture in very striking terms. Believers in Christ are spoken of as abiding in God, in Christ, and in the Spirit; and God, the Father, Son, and Spirit, as abiding in them. They are temples of the Holy Spirit, and the whole church a temple for God to dwell in—"I in them and Thou in Me, that they may be perfected into one"—holy, harmonious, whole. When Christ's work is done in His people, they will be made perfect in love; brought into perfect conformity with the Divine will, and sympathy with the Divine nature; and will enter into the rest, the joy of God. This is the life of God which Christ came to bestow. It is not existence, or continuity of existence, but a life higher in kind and greater in degree, than any mere natural life; a life bestowed upon those who already had natural life both of body and soul. And they will enjoy this life in the presence of God, in the full and vigorous exercise of all their quickened and sanctified living powers, to the utmost extent of their capacity, while eternity rolls on. Verily:

'Tis not the whole of life to live,
Nor all of death to die.

But all this, great and glorious though it be, is not the same, we submit, as: "*Uniting the Divine essence with man's mortal nature—pouring forth the tide of His own eternal life, a life Divine and immortal, into the victims of the Destroyer—a transfusion of His life into our veins—the redeemed humanity being thenceforth as true an incarnation of the Holy Spirit, as the Saviour is a true incarnation of the Logos!*"

SECTION VIII.—σωζω (Sōzō), TO SAVE, AND σωτηρια (Sōtēria), SALVATION.

The argument that destruction and corruption, in reference to the soul, mean its ruin and punishment, and not its extinction, derives illustration and force from its opposite, salvation. To save and salvation, convey two ideas—to

heal, restore to health ; and to deliver from distress, danger, and death. The verb occurs one hundred and two times, and the noun forty times in the New Testament. (*a*) They are used in reference to all kinds of bodily maladies healed by Christ. Blind Bartimæus (Mark x. 52), the leper (Luke xvii. 19), the possessed (viii. 36), the daughter of Jairus (Mark v. 23-28, 34), and many others were made whole—their faith saved them. (*b*) They are used also to indicate deliverance from danger and death : the disciples and Peter and Paul from drowning (Matt. viii. 25 ; xiv. 30 ; Acts xxvii. 20-22, 31, 34). Christ is asked to save Himself and come down from the cross ; He saved others, Himself He could not save. Noah saved his house from the Deluge by building the ark (Hebrews xi. 7). These two main ideas, deliverance from danger and death, and restoration to health in a physical sense, are carried by Christ and the apostles into the spiritual region, and salvation, in this spiritual sense, is deliverance from sin—the punishment, pollution, and power of sin ; and restoration to the love and joy of God for evermore. Salvation describes the whole work of the Divine Saviour in its practical application to man. It is deliverance from sin (Matt. i. 21) ; from condemnation (Rom. viii. 1) ; from the death of the soul (James v. 20) ; from wrath (Rom. v. 9) ; from being lost, destroyed, perishing (Luke xix. 10 ; Phil. i. 28 ; John iii. 16) ; and restoration to the likeness and favour of God. In a word, salvation saves the soul from death, makes it whole, and fills it with joy and blessedness in the love and service of God. A holy soul is a soul made whole—all that a soul ought to be in itself, and to God and man.

It will be seen there is an exact contrast between destruction and salvation. They both indicate an *act* and a *state*. They are both of them present and yet future ; begun processes going on now, to be completed in heaven and hell. Saints are being saved, and sinners are perishing *now* ; and the process will be completed when Christ comes for the salvation of His people, and the destruction of His foes. The one receives eternal salvation, and the other eternal destruction.

To sum up, then, we see that death, destruction, and

corruption, are used in Scripture to describe : (1) the extinction of organised life—the dissolution of the complex human organism, but by no means the extinction of the *man* ; for he passes into another state of conscious existence in Sheol—Hades ; (2) they describe the sinful condition of men in the present life, as being a state of enmity against God, and of moral ruin and death ; and (3) they indicate a deeper death, and a more complete ruin hereafter, in final exclusion from the love of God and the joys of heaven, “which is the second death.” On the other hand, the life, the eternal life, the salvation which Christ bestows, is renewal of the Divine image, and the restoration of fellowship with God ; so that man, through Christ, is brought to know, love, serve, and enjoy God, as he was originally designed to do in Eden, and herein has his truest, richest life. And this life is not precarious and brief, like that of Eden or the earthly life, but is secured in Christ Jesus for evermore. These two states correspond to each other, and to the teaching of Scripture. The theory of conditional immortality is not only unscriptural, but contrary to the whole doctrine of the word of God.

Finally, we think this theory arbitrary and presumptuous. In affirming that a point in duration will arrive, when sin, and pain, and punishment shall cease and determine, and the soul itself die and be extinguished for ever, it assumes that sin deserves only a limited punishment ; and all the Divine purposes can be answered by such a limited punishment ; and for God to continue it any longer would be *infinite cruelty*. Is this the position that poor, ignorant, sinful creatures should take in reference to the character and the government of the infinitely wise, and merciful, and righteous God ?

CHAPTER V.

UNIVERSAL RESTORATION.

"We must confess that no passage in the New Testament affords a clear and positive testimony for the consummation of this heartfelt desire, viz., for a consummate harmony throughout creation." *"Paul teaches in the strongest terms that salvation is not in fact attained by every individual of mankind."*—Olshausen on Matthew xii. 31, 32, and Romans xi. 32.

SECTION I.—PURGATORY.

Those who hold the doctrine of Universal Restoration believe, that a limited punishment hereafter will suffice to destroy sin without putting an end to the sinner—that the fires of hell will purify and heal the soul; or that a second probation will be granted, and a more powerful gospel preached; and so the whole human family will ultimately be gathered into their Father's house in heaven! A most beautiful and fascinating theory, if only it were true! This is a revival, with some modifications, of the teaching of the old Pythagorean and Platonic philosophy, according to which the impurity that cleaved to the soul is a natural disease, from which, by a purifying process in Hades, men are cleansed and healed and restored to God; while the incurable are consigned to Tartarus for ever. This theory, with many other Platonic doctrines and fables, was early introduced into the Christian church by Origen and others. Gregory the Great, in the sixth century, taught it with various additions, *as a thing to be believed*; so that, according to Hagenbach, he may be rightly regarded as the "Inventor of Purgatory." Being adopted by the Romish Church, it invested her with

unlimited power over both worlds. It speedily became in the hands of the priests a most powerful engine to promote their own selfish purposes; with the most disastrous results to morality and religion. Absolutions, indulgences, and masses were openly and shamelessly bought and sold, to bring grist to the mill.

"At the very instant," says Tetzels, "when the money chinks on the bottom of the strong box, the soul comes out of purgatory, and, set free, flies upwards into heaven" (*Merle D'Aubigne*). Thus an idea, born of the desire for moral improvement and universal happiness, in the course of ages degenerates into something mean and sordid—belief in a gross material, mercenary purgatory; and develops an immense traffic in the bodies and souls of men! The restoration theory is but a modification of these ideas, and has no better foundation to rest upon.

Has pain in itself any power to purify and heal the soul? The whole experience of men in the present life testifies, that pain and suffering in themselves have no purifying and sanctifying effect on the human soul. "In physical suffering as such, there is no intrinsic good, but much actual evil. Instead of elevating and sanctifying, it hardens and depraves." All history shows, that in cities closely besieged, or stricken by the plague, the worst passions are developed: "Men grow indifferent to life, indifferent to death; coarse, even brutish, in thought and feeling, speech, and action. If a distinguished sufferer is also a distinguished saint, it is not because of the suffering, but because of a holy presence in the soul, transmuting the baser metal of earth into the pure gold of heaven."* We may appeal to the whole history of the world, to attest the fact that mere suffering of itself does not, and cannot, produce love in the human heart to God and man—does not cleanse and sanctify the soul, and bring it into harmony with the Divine will. What reason have we, then, for believing that the pains and penalties of hell—where all the modifying, softening influences of the present life are absent—will work such a sanctifying, saving work in the souls of men as will

* Dr. A. M. Fairbairn.

fit them for the service and joys of heaven? There is not the slightest intimation of the possibility of such a transformation in the whole Word of God.

SECTION II.—THE OBJECT OF PUNISHMENT.

It is said, punishment is intended for correction ; and that affords hope that souls in hell will be saved by the corrective punishment experienced there. It is conceded, that one of the ends to be answered by some kinds of punishment is correction, but that is by no means the only or chief end. Man is under the reign of law both in the natural and moral government of God, and law implies punishment—retributive as well as corrective. “By law is meant an order of sequence. If one thing is done another follows. If a spark is put to gunpowder, an explosion results. This is natural law, and the whole material universe is governed according thereto. Moral law is an order of sequence established between the moral qualities of actions and their results ; and this order is as invariable and inevitable in the moral government of God as physical laws. The results which God has connected with actions in morals and in physics, will inevitably occur, all the created power in the universe notwithstanding. Nor can these consequences be eluded or diverted any more than the sequences which follow by the laws of gravitation. What should we think of a man who expected to leap down a precipice, and, by some act of sagacity, elude the effect of the accelerating power of gravity? or who, by the exercise of his own will, determined to render himself imponderable? Equally absurd would it be to expect any man to violate the moral laws of the Creator, which, like natural laws, are self-executive. But, strange to say, men have always flattered themselves with the hope that they could violate moral law and escape the consequences which God has established. In physics the result often follows speedily ; but in morals the result is frequently long delayed, and not always so obvious ; but time, whether longer or short, has neither power nor tendency to change the order of an established sequence.”* A wise saw of the old

* Excerpts from Wayland's “Elements of Moral Science.”

heathens is: "The mill of the Gods grinds slowly but surely." Homer teaches, that "though punishment have a lame foot, it rarely fails to visit a wicked deed." "Be not deceived, God is not mocked; *whatsoever a man soweth that shall he also reap.*" It is thus seen that penalty is an essential part of law. Law would not be law, but mere advice, without it.

No doubt, one of the ends—and a very important end—of punishment, is correction. In the natural government of God a man is corrected for ordinary breaches of law by resultant suffering, *e.g.*, putting his hand in the fire, partaking of improper food or drink; but there is a point beyond which the result ceases to be correction to him, and becomes punishment pure and simple. If he casts himself into a fiery furnace, drinks poison, puts himself in the way of an express train, or leaps down a precipice, *he dies*. He is not corrected, but *punished*; the community at large, the body politic, is warned and deterred from doing the like, and is thus corrected. So in the domain of morals, there are many kinds and degrees of correction, from the gentlest admonition up to destruction; and this destruction may be regarded as both punitive and corrective—punitive to the subject of it, and corrective to the general public, who are warned and deterred by his punishment.

I.—Κολασις—PUNISHMENT.

One of the terms employed in Scripture to describe future punishment, is kolasis, which the Restoration school regard as one chief ground of the "larger hope," and render kolasis aiōnios (Matt. xxv. 46) "eternal pruning." But what does "eternal pruning" mean? Is it the *effect* or *process* of pruning that is eternal? If the former, it is submitted, it could not be called eternal pruning; and if the latter, wherein does it differ from eternal punishment? No doubt kolasis meant, originally, cutting off, lopping off, pruning, as trees; then to curb, restrain, chastise, punish; bearing the same relation to timoria—vindictive punishment—as castigatio bears to ultio, according to Plato and Aristotle. But this distinction was soon lost, and Plato himself and the classics used them indiscriminately. Thus kolasis came to stand for

punishment in general, and is so used by all writers, sacred and profane. To prune is, doubtless, correct etymologically, as one of its meanings, but how few words are restricted in use to their original sense. It is a recognised principle in all languages, that not the *terminus a quo*, the origin, but the *terminus ad quem*, the use, determines the sense. Our own language testifies, that the primary meaning of a word may be lost, and the derivative meaning only be used ; and it may have one meaning in one age and quite a different meaning in another age. The main question is, therefore, In what sense was kolasis used in the age of Christ, and three hundred years before and after it? Only in other three places does the term, verb or noun, occur in the New Testament. In Acts iv. 21, it can hardly be conceived that the priests and Sadducees were very anxious to prune, *i.e.*, *improve*, Peter and John. They wanted very much, no doubt, to *restrain* them from preaching the Resurrection, which not only proved their own opinions to be erroneous ; but was charging them with the murder of the Messiah. Any candid mind must see—taking the conduct and temper of the Sadducees into account—that mere restraint does not exhaust the meaning of kolasis here. They crucified Christ. They ever manifested to Him, His cause, and followers, a cruel and malignant spirit. They were sore “troubled” (indignant), “filled with jealousy,” “cut to the heart,” and “were minded to slay them” (iv. v) ; and not long after, *did slay Stephen*, and “were minded to slay Saul.” No, these were not benevolent philanthropists seeking to improve poor criminals, and make them better men ; but cruel, relentless judges, who would have *punished* them vindictively enough, if they dared. They would have *restrained* Peter and John from preaching the resurrection sure enough, by visiting them with condign *punishment*, kolasis, had they not been restrained by wholesome dread of the people ; but even that soon afterwards was overcome. In 2 Peter ii. 9 there is no room for either “pruning” or “restraint.” “The unrighteous are kept under,” reserved as subject to “*punishment* unto the day of judgment.” Why are they there at all? Because they are “*unrighteous*” ; and even now are being punished for their unrighteousness, but kept, *τηρεω* (tērein), for greater

punishment at the judgment. The tērein keeps, restrains them safely enough without any help from kolazo.

John uses the term psychologically (1 John iv. 18); and surely the "torment" and "*punishment*" of the English versions best describe the penal element of fear. Fear restrains approach to God, but that is not all of kolasis that is in fear. What is fear? *A penal result of sin.* What made Adam hide himself from God? *The consciousness of wrong-doing—guilt.* "'Tis this makes cowards of us all." And this consciousness of wrong-doing is the penal consequence of moral transgression. This is the real *kolasis*, producing, as one of its effects, restraint in approach to God. As perfect love casts out fear, so fear here casts out pruning. These are all the instances of the employment of the term in the New Testament. The *idea* of pruning, and also of restraint, cutting off, breaking off, occur there, but other terms are employed, and *not kolasis*, to express them (John xv. 2; Acts xiv. 18; Romans xi. 17-20).

Kolasis occurs six times in the Greek version of the Old Testament. In five of them, Ezek. xiv. 3, 4, 7, xviii. 30, and xliv. 12, the kolasis of iniquity is the rendering given to the Hebrew, מִכְשׁוֹל עוֹן (*mikshol avon*), stumbling block of iniquity, *i.e., cause of fall, of ruin, enticement to iniquity* (*Gesenius*). The Jews after the exile had such an abhorrence of idolatry as the cause of their national ruin, that the LXX. leap over the intermediate sin, and go straight to the inevitable result of it—punishment. With them the sin and punishment are one and the same; and both are the kolasis, *i.e., punishment of iniquity*. Instead of pruning, in the sense of weaning or restraining from, it seems to mean here the very opposite—the enticement to, and the infallible effect of, iniquity. This is confirmed by Ezek. vii. 19, where the same Hebrew phrase is rendered the *torment* (*basanos*) of iniquity (see Isa. lvii. 4), where a similar idiom occurs, the children of transgression are called the children of destruction (*apōleias*).

In the other instance (Ezek. xliii. 11) we have the usual Hebrew and Greek idiom for punishment: "And they shall take their punishment (*kolasin*), for all the things they have done" (see xliv. 10), bearing iniquity

(Lev. v. 1). There is no pruning or restraining to improve in kolasis in the LXX.

So in the Apocrypha, where noun and verb occur eighteen times, and the only idea expressed by each and all, is punishment pure and simple.

The Egyptians, plagued with deadly plagues, and drowned in the Red Sea—the Israelites done to death by the fiery serpents—and the “cursed murderer,” Andronicus, executed by Antiochus, could hardly be said to be “pruned” or “restrained,” with a view to their moral improvement, though the world might be improved by their being pruned from off the face of the earth. It would be an abuse of language to say, the Egyptians were drowned in the Red Sea, merely for the purpose of restraining them from following the Israelites, or from further wrong-doing. It did *that*, but *it was a great deal more*. According to Rom. ix., and other Scriptures, it was the grand climacteric of the punitive power of God on great sin. See also Wisd. xix., 1-4, “Wrath came upon them without mercy. . . . For the destiny whereof they were worthy drew them unto this end, that they might fulfil the *punishment*, kolasis, that was wanting to their torments.” It might be discipline to the Egyptian nation and the world, but what about the poor drowned victims? It was wrath, punishment, death—sharp and sure—to them. As it regards the Israelites, we are expressly told that God, “having saved a people out of Egypt, afterwards destroyed them that believed not.” They fell in the wilderness, not for their improvement, but as a punishment, *because of their unbelief and unfaithfulness to God*. And that must be a very optimistic eye that can see in the execution of the murderer Andronicus, only a means of improving or *saving* him. The writer of 2 Mac. saw a great deal more in it. “Thus the Lord rewarded him his *punishment*, kolasis, as he had deserved (2 Mac. iv. 38). This writer failed to see the pruning, restraining, or saving.

The Christian Fathers, Justin Martyr, Clement of Alexandria, Irenæus, and others, always employ kolasis in the same sense. Chrysostom applies it to capital punishment.

Thus, then, in the LXX., the Apocrypha, and the New Testament, and, as far as the writer is aware, the Fathers,

no single instance is met with where this term means correction, discipline for the improvement of the subject of it. When chastisement—with a view to the reformation of the subject—is administered, another term, *paideia*, is always employed.* This term is never employed to express the final judgment of God on sin and sinners, either in this world or in that which is to come. Sometimes these terms, *paideia* and *kolasis*, are placed in sharp contrast. God *chastises* His people, but *punishes* His enemies (Wisd. iii. 3-5; xi. 8, 9; 1 Cor. xi. 32). This is inexplicable, if *kolasis* means to reform and restore. On the other hand, *kolasis* is used interchangeably by all the sacred writers with *timoria*, vindictive punishment; *basanos*, torment; *apōleia*, perdition; *olethros*, destruction; *thanatos*, death; and *ekdikēsis*, condemnation; terms about which there can be no doubt as to their punitive meaning. Whatever sense attached to *kolasis* in the earlier classical age, it seems clear that in the time of Christ, and at least three hundred years before and afterwards, the writers and readers, speakers and hearers, regarded and used it as meaning *retributive punishment, and nothing else*. And why should it be regarded in any other light in Matt. xxv. 46? Two questions arise: (1) Are we, who live one thousand eight hundred years after Christ, justified in putting a sense on the terms of the writers of that age which they did not recognise nor mean, and which was not the usual and ordinary sense? (2) When terms are employed to express punishment spoken of this world, are we justified in imposing another and a different meaning upon them when spoken of the world to come? See further on *kolasis* pp. 181-183.

But granting that all punishment is corrective as well as vindicatory, still the question arises, to whom and for whose good? The branch cut off, or the tree pruned? The diseased limb amputated, or the body endangered by it? The malefactor executed, or the body politic? Is not the

* Deut. viii. 5; Ps. vi. 1; xxxviii. 1; xciv. 12; Prov. iii. 11; xiii. 24; xix. 18; Luke xxiii. 16; 1 Cor. xi. 32; 2 Cor. vi. 9; 1 Tim. i. 20; 2 Tim. ii. 25; Heb. xii. 5-11; Rev. li. 19.

fruitless branch severed from the tree, that the other branches may bring forth more fruit? The diseased limb, the corrupt member of society, cut off, that the health and life of the general body may be secured and promoted? A plantation is corrected by being thinned out, but what about the trees cut down for the benefit of the remainder? Their removal was a necessity for the good of the plantation. And in human governments, the lawless must be removed from society for the public good.

So, in the government of God, the whole intelligent universe is corrected and benefited by the punishment of the wicked—the corrupt trees, the gangrenous members of the body, the rebellious children of God's great family. The inhabitants of the old world who perished in the deluge, the cities of the plain overwhelmed by a flood of burning bitumen, could not be said to be corrected, but punished; and yet who can doubt that these terrible events have had a salutary effect on the whole human race through all the ages? From Genesis to Revelation, there is no clear intimation that future punishment is intended for the correction and reformation of those who experience it, whatever it may be to others.

II.—ΔΙΚΗ—JUSTICE, RIGHT.

But correction, whether of the individual sufferer or of the general public, is by no means the only, or even *primary*, end of punishment. Under the reign of moral law, *good deserves reward for its own sake, and brings it; and evil deserves punishment for its own sake, and brings it.* We have only to look into ourselves, our own nature, to find that this is so. When a man does a good deed he has a consciousness of self-approbation and satisfaction. That is a reward. If a good and noble action is done by another, we feel towards him a sentiment of respect, of moral approbation, and have a desire to see him rewarded; and feel an impulse to reward him ourselves. On the other hand, if a man disobeys the good impulses of conscience and does what is evil, he will have a consciousness of guilt and self-abasement, and self-disapprobation; which is a punishment. If

another does an atrociously wicked deed, like the Phœnix Park, or the Whitechapel murders, which sent a thrill of horror through the civilised world, we regard him with abhorrence, and feel that he deserves and ought to be punished, and are conscious of a desire to punish him ourselves.* Is not this the articulate utterance of law, the very voice of God in man?

Justice, in the old Greek mythology, was personified as Dikē—Nemesis—the goddess of Justice, especially of retributive justice, vengeance. She is the daughter of Zeus and Themis, intimating that justice was a Divine ordinance. When the family expanded into the tribe, and the tribe into the nation, customs, rules, laws, grew up as found necessary to the well-being and well government of the state and society. Dikē, Justice, Right, has a numerous and useful family. Dikaïos, the just man, is he—as Homer and Paul agree—who, in all his relations to God and man, does the right thing, dikaïosunē, righteousness; while he who fails is adikos, unjust, and must bear his adikia, iniquity. The state, through its government, maintains its own rights, and the rights of all its citizens, by administering law, executing right and justice, rewarding the good, and punishing the evil. “The use of this word dikē, with its compounds, in its entire range is based upon the important idea here involved—that right in human society asserts itself essentially as judgment or vengeance. This vengeance is nothing in common with excited angry feeling or revenge, but is merely meting out to all deeds, good and bad, what is right and just.” It appears in its personified form in Wisdom i. 8: “Vengeance, when it punisheth, shall not pass him by;” and also in Acts xxviii. 4: The Maltese barbarians, when they saw the viper on Paul’s hand, said, “No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live.” Jewish literature is full of it: “Avenge me of mine adversary.” “I will avenge her;

* A Vienna correspondent of the *Bradford Observer*, 1884, writes concerning a great criminal there:—“The general feeling here is, that Hugh Schenk will have paid but imperfectly for his crimes when the hangman’s work is done. He has deserved death for every one of his six horrible crimes, and somehow his death does not satisfy the public craving for full justice.”

and shall not God avenge His own elect ? ” “ Vengeance is Mine, I will recompense, saith the Lord.” “ The Lord Jesus shall come . . . rendering vengeance ”—rendering the right—“ to them that know not God . . . who shall suffer punishment ”—pay the right—“ even eternal destruction.” “ How long, O master, dost thou not avenge our blood ? ” “ He hath avenged the blood of His servants.” See more fully pp. 159-166.

This is not angry personal revenge for private injury, but public justice, rendering to every one what is just and right. It is punishment by law ; the righteous sentence of a righteous judge. In the whole of ancient literature, sacred and profane, *dikē* and its combinations represent the judge as awarding, taking, or exacting the penalty ; and the wrong-doer as owing, paying, rendering, and suffering the penalty, in order to the establishment of the order that had been violated—to compensate law and government and society, for the injury done. Sir James Stephens, proceeding on these old well-established lines, lays down the principle that crime *deserves punishment for its own sake*, apart altogether from any corrective effect, either on the subject of it or on others. And this principle underlies all the legislation of all governments, ancient and modern (See pp. 159-166).

III.—*Krino* AND *Krisis*.

This view is supported by the important family of words *Krinō* and *Krisis*—to judge, judgment, will.* The idea conveyed is to divide, separate, give a judicial decision. The verdict may be favourable or unfavourable to the person judged, but always according to law, and rigid right, after fair trial had and obtained. When the result is not stated, as in Acts xiii. 27, it is taken for granted that such a judicial procedure is based on a real fault, and constitutes the ground of judicial punishment. In this sense it is applied to the final sentence of God, and is always so used by John. Judgment, condemnation, is, then, not an arbitrary thing,

* Generally used in an adverse sense—condemnation. So specially in John.

but a judicial process, conducted according to *law* and *right*; and is the sentence of eternal and unchangeable moral law, and of the Righteous Judge of all the earth, upon evil doing, meted out according to its real desert as the inevitable and inexorable result of wrong doing. The laws of the perfect moral government of God are automatic, and avenge the wrong done to them. This is the Divine appointment, and is part and parcel of the eternal fitness of things (pp. 166-172).

From all this it would appear, that all punishment is, primarily, retributive and vindicatory; and secondarily, disciplinary and deterrent. But this latter is true of the subject of it only up to a certain point and of certain kinds. Punishments indicated by *krisis*, judgments; *ekdikēsis*, execution of right; *timōria*, maintenance of right, avengement; and *kolasis*, punishment—are retributive and vindicatory, and may be corrective. But when they pass beyond a certain line they cease to be disciplinary in any sense to the person punished, though they may still be deterrent to others. When punishments become *thanatos*, death, natural or spiritual; *apōleia*, perdition; *olethros*, destruction; and *phthora*, corruption—all indicating a *state*, as well as a sentence—they cease to have any disciplinary recuperative effect. These punishments have no soterial, *i.e.*, healing, restoring, saving power. All in this state are utterly helpless and hopeless, and can only take up the despairing cry of Paul the Jew, after heroic but vain endeavours after deliverance, "O wretched man that I am, who shall deliver me from the body of this death?" No, there is no deliverance *from within*; it must come, if at all, from without. *He* could thank God that Christ had made him free. The former set of terms describe the fact and reason of punishment, the latter describe the nature and essence of it, in moral government; and both indicate the real judgments of God on sin, by the automatic operation of Divine law, which neither man nor God can prevent, except by the introduction of another law, a new law of life—the glorious Gospel of the Blessed God.

Again, if punishment has such healing, purifying power that all men must ultimately be saved by it, the question

may be fairly asked, Why then did Christ die? The Scriptures invariably represent His incarnation, life, and death, as necessary to the salvation of men. He came "to save His people from their sins." And, so far as can be seen, this was the only way that accountable beings could be saved in accordance with the principles of moral government. "If there had been a law which could have given life (make alive), verily righteousness would have been of the law." "Christ redeemed us from the curse of the law, having become a curse for us." But, according to this new plan of salvation, the curse has such wonderful recuperative power that *it saves from itself*, and restores the soul to the life and love of God! Men would have come all right of themselves if only they had been let alone. And there is no need of Christ and His redemptive work; for if man can be made holy and happy by bearing for a time the corrective punishment of sin, then God's great gift of His Son, and Christ's great redeeming work, are a needless and wasteful expenditure of Divine love and power.

But, it is said, punishment derives its healing and saving efficacy from the death of Christ! The Scriptures tell us many things connected with the life and death of Christ, but they never tell us that He came, and suffered, and died to render the punishment of sin efficacious in saving from punishment. For such an important doctrine as this, more is demanded than mere assertion, however bold and persistent.

SECTION III.—HADEAN PROBATION.

I.

Matthew v. 25, 26, and xviii. 34, 35, are regarded by some as intimating the cessation of punishment and final restoration: "Agree with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing." "And his lord was wroth, and

delivered him to the tormentors, till he should pay all that was due." It is thought that the allusion to prison, tormentors, paying all that was due, to the last farthing, points to a period when punishment will terminate, and all souls be free. But it is by no means certain that these passages refer to final retribution at all. Our Lord is inculcating brotherly love, and mutual forbearance and forgiveness *in this life*. The "adversary" is a legal term, and means accuser, plaintiff, pursuer (Scotch), one who can make a legal claim against any one. Here he seems to be a creditor who can enforce his claim in a court of law, and the debtor is exhorted to seek a friendly agreement before trial; otherwise the creditor may become so exasperated as to proceed to extremities—cast him into prison, and keep him there till he has paid the last farthing. Very wholesome advice, that it would be well for all would-be litigants to remember! The parable of the hard-hearted, unforgiving servant, teaches, in a picturesque and impressive manner, what had already been taught in words in the Lord's Prayer—mutual forbearance and forgiveness; a lesson that men are slow to learn. The servant had been most freely forgiven his great debt, but refused to forgive a fellow-servant a trifling amount, and even treated him roughly and rigorously. So his lord was wroth, revoked his forgiveness, and cast him into prison, as *a wicked servant*, till he should pay all that was due. And as he had nothing to pay with, his imprisonment seems likely to be perpetual. How few of those who are imprisoned for debt ever pay anything!

It is to be noted, that the prison here does not mean hell, Gehenna, the place of final punishment. Out of the forty-seven times of its occurrence in the New Testament, there are only two clear instances where it refers to the state after death, and then only to the abode of spirits *before the judgment*; never to the state of the wicked after the judgment. The direct reference here is to earthly prisons. Some men are always ready to spiritualize every thing. Robert Hall said of MacKnight, the commentator, "He never entered the other world if he could find a hole for his foot in this." But with equal truth it may be said, there are

many who will never stay in this world if they can find a hole through which they can step into the next. And truths that are designed to have important practical bearings on men's character and conduct in this life, have all the pith taken out of them by a vicious system of spiritualizing.

There may be, however, remote reference to spiritual and eternal things. It is an eternal truth, that sin against man is sin against God. The want of brotherly love, and an unforgiving spirit, hatred and malice, cannot fail to bring perdition on the soul here and hereafter. And in this case, have we any ground for regarding "till he pay the last farthing," "pay all that is due," as indicating that a period will ever arrive when punishment will come to an end? Both debtors are cast into prison—the one after refusal to come to terms; the other in wrath and in punishment, with forgiveness revoked for grievous wrong done, as well as for debt, and has nothing to pay with. Can such sinful men ever discharge their obligations? To say they can do it by penitence or limited punishment, is begging the question. How do we know that repentance is possible in the world to come, and, if possible, sufficient? How do we know that a limited amount of punishment can liquidate the debt? Punishment itself has been already described as paying the debt, rendering justice, suffering the penalty, where it is conceived as a debt, obligation owing to law and justice. "Paying the last farthing," "paying all that is due," is simply a proverbial way of saying: shall take the consequences, the full and just punishment, without the slightest regard to its termination. It is confessed that men can never free themselves from their obligations to the Creator. *If they fulfil them not in love and penitence here*, these passages, and the whole of Scripture, know no other way of doing it but by bearing the punishment. "These debtors are consigned to prison, to the tormentors, in punishment and in wrath, and the period fixed for terminating that punishment is, confessedly, one which can never come. These points ought not to be explained away, even though they land us in a doctrine so solemn as that of eternal punishment." And this view is confirmed by our Lord's own application of the parable: "So shall also My heavenly Father do unto you, if ye

forgive not every one his brother from your hearts." What a commentary on "Forgive us our trespasses, as we forgive them that trespass against us"! Where there is no love to God and man, and no forgiveness, there can be no pardon enjoyed, and no deliverance from punishment. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

II.

Acts iii. 19-21, is cited in support of universal restoration. But a careful exegesis of the whole passage shows that it has no reference to such an idea (ver. 18). That Christ should suffer, was foreshown by the mouth of all the prophets, and has been fulfilled. The way is now open (19): "Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." Repenting, turning, pardon—not as the *result*, but the *condition* of times of good cheer from God; (20) "And that He may send the Christ who hath been appointed for you," as the "crowning mercy"—an evidence that the early disciples believed that the Lord would come soon—"even Jesus: whom the heavens must receive," and of course retain, "until ($\alpha\chi\rho\iota$, *achri*, continually—until, *during*—as $\alpha\chi\rho\iota$ *kai* $\rho\omicron\nu$, *kairou*, during a season, Luke iv. 13; Acts xiii. 11; xx. 11) the times of restoration of all things, whereof God spake by the mouth of His holy prophets, which have been since the world began." It is clear, then, that $\alpha\chi\rho\iota$ covers the "times of restoration"—the heavens receive Christ until (*i.e. during*) the "times of restoration of all things;" and these times are further limited by, "spoken by the mouth of the prophets." It follows, then, that the "times of restoration" here spoken of are to be *before* Christ comes from heaven and not *after*; and are only such times as were spoken of by the prophets. Which of them, and where, has spoken of a restoration of the dead in Sheol, Gehenna, after the judgment? What is meant by times of restoration? We must not put more into the phrase than it will fairly carry. Some make a great deal of general phrases; they sound well. But when

a hard logical line is laid upon them, their scope becomes limited; *e.g.*, the same term "restoration" is spoken of John the Baptist as Elijah: "he shall *restore* all things" (Matt. xvii. 11; Mark ix. 12). But what did he *restore*? All things as they were? All things as they should be? Certainly not. He did nothing but initiate a system of restoration which is going on still, and will go on till Christ comes. It would appear that "seasons of refreshing" and "times of restoration" are nearly synonymous, and refer to the same thing—the latter the general period, the former the personal enjoyment of it. The question put by the disciples to Christ after the resurrection, throws some light on what *they* understood by the *restoration*: "Lord, dost Thou at this time restore the kingdom to Israel?"

Peter, himself, proceeds to show what *he means* by the "times of restoration" and "seasons of refreshing," spoken of by the prophets since the world began (22). First, Moses prophesied of Christ as a Prophet, a new Lawgiver, and Judge, and every soul that shall not hearken to Him shall "be utterly destroyed from among the people." This, in the sense of the Pentateuch, does not look very like *restoration* in the modern sense. Second, Samuel, and all the prophets after him, have told of *these days*: "Ye are the sons, heirs, of the prophets and of the covenant, which God made with your fathers, saying unto Abraham, 'And in thy seed shall the families of the earth be blessed.' These days are upon you; they are *here* and *now*, for God hath sent Christ to you first to bless you in turning away every one of you from your iniquities." These Jews had only to repent and turn to God, to enjoy these "seasons of refreshing," "times of restoration," in all their fulness of blessing and power; and thus hasten the second coming of Christ without sin unto full salvation. Seen in this light, the passage is complete in itself, and explains its own meaning. Its unity and harmony are beautiful.

III.

Those who believe in general restoration lay great stress on the well-known passage in Peter, addressed to persecuted

believers: "But and if ye should suffer for righteousness' sake, blessed are ye; and fear not their fear, neither be troubled. . . . For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing. Because Christ also suffered for sins once—the righteous for the unrighteous—that He might bring us to God; being put to death in the flesh, but quickened in, or by, the Spirit; in which also He went and preached unto the spirits in prison, who aforetime were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation (inquiry or appeal) of a good conscience toward God, through the resurrection of Jesus Christ; who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto Him. Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind."* The somewhat obscure passage in verses 18-21 has been the subject of various interpretations, and has given rise to many curious and fanciful theories. Some regard it as teaching, that the disembodied Christ actually descended into hell and preached the Gospel; giving to the lost "another chance," a second period of probation; and thus furnishing ground for the "larger hope," "and wider and happier thoughts, as to the state of the dead." Does this passage, when fairly and critically examined, teach such a doctrine?

The "prison" here, is undoubtedly the lower Hades, the abode of wicked spirits. Let it be noted that Peter does not say that the disembodied Christ descended into this prison, nor that He *preached* in the prison, nor yet that He preached the *gospel* there. Then *how*, *where*, and *when* did He preach? *What* did He preach, and with what results? "Whatever be the true interpretation," says Dr. S. G. Green, "the words must be translated, not the spirits in prison *who were once disobedient*; but the spirits in prison *when once they*

* 1 Peter iii. 14-22; iv. 1.

disobeyed."* A fine but important grammatical distinction. Both Peter and Paul teach, that the Christ who was put to death in the flesh was quickened by the Spirit;† and it was the Spirit that quickened Christ that preached, not the *Christ that was quickened*. This is Peter's doctrine, as he elsewhere expressly declares. *The spirit of Christ was in all the prophets testifying beforehand the sufferings of Christ, and the glories that should follow them.*‡ Peter teaches—and it is the uniform doctrine of Scripture, that Christ existed prior to His incarnation; that "His delights were with the sons of men;" and that in His pre-incarnate state He manifested Himself, and ministered unto them, in various forms of life and activity. The preaching was by the Divine Spirit, and not the human spirit of Christ; and was not in Hades but on the earth; not at the death of Christ, but in the days of Noah; not only through the direct preaching of Noah,|| but in the form of Divine warnings in the building of the ark, the patience of God, the flood, and the salvation of souls by means of the ark. This view is required by the plain grammatical construction of the text, and is supported by eminent divines, both ancient and modern. Among others, Athanasius, Augustine, and the venerable Bede. This latter paraphrases Peter's words thus: "He, who in our times coming in the flesh, preached the way of life to the world, even He Himself also came before the flood, and preached to them who were then unbelievers, and lived carnally. For even He by His Holy Spirit was in Noah, and the rest of the holy men who were at that time, and by their good conversation preached to the men of that age, that they might be converted to better manners." (Fulke, who says, "Bede, no doubt, out of more ancient Fathers, peradventure out of Athanasius, whose judgment on this text also he citeth, *in loco*.")

But assuming, contrary to the plain meaning of the passage, that Christ descended into hell and preached, the

* "According to the rule: The Anarthrous particle implies a predicate."
 —"Handbook of Grammar of Greek Testament." Tract Society, p. 215. Revised Edition, p. 197.

† Romans i. 4; viii. 11.

‡ 1 Peter i. 11.

|| Noah, a preacher, herald of righteousness.—2 Peter ii. 5.

question arises : What did He preach, and with what object ? To say that He preached the gospel as a herald of grace to the lost, is a mere gratuitous assumption. There is one word in the Greek that means "to preach the Gospel,"† but it is significant Peter does not use that word here. The term he employs means to proclaim, publish, preach ; and the thing proclaimed is either expressed, or clearly understood, in all the sixty-one instances where it occurs, except in this place. Preach the Gospel, preach Christ, preach Moses, preach the Word, Christ went preaching the Kingdom, He went preaching and teaching. But it is often used without any reference to the Gospel at all. The leper of Capernaum, when healed, began to *publish* it much, and blaze abroad the matter. The demoniac of Gadara began to "*publish* how great things Jesus had done for him." And when Christ cured the deaf mute of Decapolis, "He charged the people not to make it known ; but the more He charged them so much the more a great deal they *published* it." "That which ye have spoken in the ear in closets, shall be *proclaimed* on the house tops." "I saw a strong angel *proclaiming* with a loud voice, Who is worthy to open the book ?" And, for anything in the word itself, Christ, if He entered hell at all, *may* have proclaimed NO DELIVERANCE for the dead.

Thus, on entering the unseen state in triumph, Christ *may* have made proclamation, through all its regions, to all intelligences therein, of His glorious victory over sin and Satan, death and hell, without preaching a gospel of deliverance. The work of Christ is so stupendously grand and important, and so closely connected with the great issues of the government of God over the seen and unseen worlds, that "His death vibrates through all things," and His grand achievements thrill the moral universe. The mighty conqueror *may* have thus proclaimed His glorious victory ; but we cannot tell. When we ourselves belong to that invisible state, and probably not till then, we shall get more light on the subject.

The *facts* seem to be entirely opposed to the theory of the descent into hell. Our Lord said to the thief on the cross,

† Εὐαγγελίζω—Euangelizō (1 Peter i. 12, 25 ; iv. 6).

"To-day shalt thou be with Me in Paradise"; and when dying, He said, "Father, into Thy hands I commend My Spirit."* This does not look like descending into hell; but realises what David had said: "Thou wilt not leave My soul *to* hell"—*i.e.*, to the power of hell; which Peter confirms. "The exposition of Luther and many others, Thou wilt not leave My soul *in* hell, has both usage and the parallelism against it, according to which the pious is not even to see the pit, and consequently His soul could not be in hell (Sheol)." Peter has, *to* hell, not *in* hell.†

Thus we have seen that it was not the human soul of Christ, but Christ in His spiritual, pre-existent, Divine nature, that preached; and that not in Hades, but on earth; not to spirits in prison, but to disobedient men in the days of Noah; as in all Old Testament times by the prophets and providences of God. There is not the slightest intimation that the disembodied human spirit of Christ descended into hell, or that He preached anything there, far less the gospel of the grace of God. All these are but arbitrary assumptions, and furnish no ground whatever for the larger hope.

But not only is there no foundation for these assumptions, but there are very serious objections against them: (1) This theory "crosses the analogy of the faith, running athwart the clearer consistent doctrine of Scripture that the present life is the theatre of human destinies, and the scene of probation and grace" (*Salmond*). (2) It is outside the drift of Peter's argument, and utterly inconsistent with it. Peter, in chapters iii. and iv., exhorts to perseverance in well-doing, and patient endurance of suffering, and reminds them that Christ suffered, and is now glorified—that all the righteous have suffered, and God has strengthened and sustained, and in due time delivered them—that the judgment approaches, when the righteous will be rewarded, and the "ungodly and sinners" punished. But what motive to a life of well-doing, and of patience under injury in this world, lies in the statement, that in the other world the disobedient and injurious have the gospel preached to them through Christ's descent into Hades? (3) It entirely fails to give any adequate

* Luke xxiii. 43, 46.

† Hengstenberg ou Ps. xvi. 10; Acts ii. 27.

reason for the preference given to that particular time of disobedience, and the mention of the men of Noah's day only. Were there no other times of disobedience, and no others who disobeyed, but the contemporaries of Noah? If Christ entered the prison of spirits with a ministry of grace, it is inconceivable that He should single out the men of that particular age, and leave all the ungodly of all other ages in the prison, to perish!

(4) Peter encourages Christians to well-doing and patience under great trials and sufferings by an argument from analogy. Christ suffered though He was righteous, was quickened by the Spirit, and was exalted to power and great glory. The righteous Noah and his family were saved by the ark through the water, when that sinful generation was destroyed by the deluge; which is a true type of the salvation of Christians in baptism—not the mere outward form, but the great spiritual truths symbolized by it—death to sin and the world, consecration to Christ and His cause, a courageous fidelity to Christ and the truth in suffering and persecution even unto death; and thus, whenever and however put to the proof, and interrogated, as at baptism, they may be ever ready to maintain and give the answer of a good conscience towards God, as they are one with Christ in suffering and death; so, as Noah's salvation and their own baptism indicate, they will undoubtedly be one with Christ in His resurrection and glory. Peter's reference to the flood and Noah is not therefore a mere digression, but an important part of his analogical argument. (5) But this theory that Christ preached the Gospel in the spirit-prison for their deliverance is in direct contradiction to Peter himself, as well as to the general scope of Scripture. Peter expressly declares: "The Lord knoweth how to deliver the godly out of temptation, *and to keep the unrighteous under punishment unto the day of judgment*" (2 Peter ii. 9). Christ declares: "The harvest is the end of the world," when the good and bad shall be separated—the one rewarded and the other punished. Paul teaches the same thing; and John informs us that, at the final judgment, "Death and Hades (the lower division, the prison) will deliver up the dead that

are in them, to be judged according to their works.”* If Christ did preach deliverance from the prison, what were the results? Were any delivered? Until some clear and definite answer is furnished, we must believe with Christ and Peter and Paul and John, that the unrighteous are kept in prison till the judgment.

These objections seem to be insuperable; but it is surprising with what eagerness some men seize upon this passage to bolster up their flimsy theories. They seem to be influenced more by *sound* than *sense*, and must be far gone for an argument. But the ways of some men are wonderful! Surely, if the Divine Father had intended His poor erring creatures to understand, that *possibly* He *may* interpose and give them a chance of recovery in the world to come, He would have chosen a clearer and more satisfactory passage to convey His gracious message to mankind. But as this passage, which is the backbone of the restoration theory, has been shown by an impartial exegesis to contain no such message, the only inference that can be drawn is, that God has not given such a message to men.

This interpretation of the passage is illustrated and confirmed, in a striking manner, by another statement of Peter in the course of the same argument. He calls upon believers to arm themselves with the mind of Christ—with whom they have died unto sin, and ought now to live unto righteousness—that by a patient, pure, and godly life, God may be glorified through Christ Jesus. Evil doers will have “to give an account to Him who is ready to judge the quick and the dead. *For unto this end was the Gospel preached, even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit.*”† Here Peter expressly says, that the Gospel was preached to the dead. When? Was this after they were dead, or while they were yet living men? What saith the Scriptures? Paul declares the Gospel was preached to Abraham while yet he was a living man, though now among the dead men (Gal. iii. 8); and the Epistle to the Hebrews affirms that a Gospel was preached unto the Israelites in the wilderness (iv. 2). Clearly that was

* Rev. xx. 11-14.

† 1 Peter iv. 1-11.

not after they were dead ; and we have already seen that Peter himself believed and taught that Noah and all the prophets preached righteousness and Christ—to living men—in their day and generation. There can be no doubt, then, that the doctrine of Scripture is, that the gospel was preached, not to dead men, or the spirits of dead men, but to *men when they were alive*, although they are *now* numbered with the dead.

“In the flesh,” corresponds with “in the spirit,” and both refer to the same persons—meaning body and soul. Those whom he addressed were in sore trial because of the Gospel ; and he intimates that “judgment has begun at the house of God.” He tells them, for their encouragement, that though they suffer “in the flesh” even unto death, like Christ, like Him also they should suffer rather as well-doers than as evil-doers, though in these fiery trials they suffer even unto death ; and in the judgment of men may be regarded as judged and condemned to great suffering. “in the flesh,” yet, according to God, they “live in the spirit.” “But, inasmuch as ye are partakers of Christ’s sufferings, rejoice, that at the revelation of His glory also ye may rejoice with exceeding joy.” It seems strange that the end for which the gospel was preached was, that those who received it might be judged (condemned, persecuted) according to men in the flesh. But this is no uncommon representation in Scripture. Christ, the Prince of Peace, “came not to send peace on the earth, but fire and a sword.” In certain states of society, strife, persecution, and death, are the inevitable results of the Gospel, as the history of Christendom shows. Often and often, in bringing life to the spirit, it brings suffering and death to the flesh.

Probably Peter had in his eye a passage in the Apocrypha, that may be regarded as the origin and a commentary on this : “The souls of the righteous are in the hand of the Lord, and there shall no torment touch them. In the sight of the universe they seemed to die ; and their departure is taken as misery ; and their going from us to be utter destruction ; but they are in peace. For though they be punished in the sight of men (judged according to men in the flesh), yet is their hope full of immortality (they live

according to God in the spirit). And having been a little chastised they shall be greatly rewarded ; for God proved them and found them worthy of Himself. As gold in the furnace He tried them, and received them as a burnt offering.”*

We submit that this famous passage (1 Peter iii. 18-22), fully and fairly examined, neither teaches that Christ descended into hell nor preached the Gospel there ; but that He by the Spirit of God preached righteousness through Noah and all the prophets to all generations of men, while they yet lived in this world ; and those who were disobedient to this preaching, are now shut up in the Hadean prison until the judgment. It is clear that the theory of “probation” in Hades—“another chance” after death—finds no foundation in those passages that are usually regarded and cited as its chief support. If the “larger hope” has nothing better to rest upon, it will perish like many other baseless hopes, large and small.

This, it will be noted, concerns *Hadean probation* only. But if there be no probation in Hades before the judgment, which fixes and determines the destinies of men, it is not likely there will be a time of probation after it, in Gehenna.

SECTION IV.—GENERAL EXPRESSIONS AND STATEMENTS.

I.

JEWISH MODES OF THOUGHT AND EXPRESSION.

It is well known that all Oriental languages are rich in gorgeous imagery and glowing poetry ; and abound in wide, sweeping general statements and expressions, which light them up with brightness and beauty. We ourselves, when we wish to create a vivid impression of wide extent, or great numbers, use general phrases every day with a limited application. All nations do this, but especially was it common among the Jews. It accorded well with the genius

* Wisdom of Solomon iii. 1-6.

of their language, and their modes of thought. All such expressions are to be taken in the sense attached to them in the age and by the people who used them. They contain an essence of truth, and are safeguarded by clear statements of conditions and limitations elsewhere. To ignore these natural limitations, and lay a hard and fast logical line upon the general expressions, and treat them as literal categorical statements of truth, is to rob them of all force and beauty; and, by forcing a meaning upon them they were never intended to bear, is to reduce them to falsehoods and absurdities. No one will adopt such a fallacious course who has not some peculiar pet theory to maintain. And yet it is amazing what shifts theory-mongers will have recourse to when hard pressed. If the subject were not so serious, it would be amusing to see those who unsparingly denounce others for using "texts," themselves seizing upon "texts," and even general terms, with avidity, dwelling upon them with complacency, and founding upon them serious arguments and important theories. The Scriptures are full of beautiful and significant general phrases, containing great truths, which yet, in their widest literal sense, are not strictly true. For instance, the deluge is spoken of as being over "the whole earth, and all the high mountains that were under the whole heaven were covered." Yet it is well understood by thoughtful men, that this means the earth as then known and inhabited. Again, God said to Abraham: "And thy seed shall be as the dust of the earth . . . and in thee, and in thy seed, shall all the families of the earth be blessed." No one can say this has been realised. So the phrase, "all flesh," for all mankind, is often used in a limited sense. In Isa. lxvi. God pleads "by fire and sword with all flesh, and the slain of the Lord shall be many" (16); and yet "all flesh shall come to worship before me;" and the slain "shall be an abhorring unto all flesh" (23, 24).

The didactic Scriptures, especially Psalms and Proverbs, abound in general propositions concerning God's dealings with men, which cannot be taken in a strictly literal sense. Are the representations of what He is to men, and the good He bestows on the righteous, and the evils with which He

visits the wicked, fully and literally realised?—*e.g.*, in Psalm i. :—

The righteous man
Shall be like a tree planted by the streams of water,
That bringeth forth its fruit in its season.
His leaf also shall not wither,
And whatsoever he doeth shall prosper.
The wicked are not so,
But are like the chaff which the wind driveth away.

So in Psalms xxxiv., xxxvii., lxxii., xci., xcii., cviii., cxii., cxxi., cxxxii., cxlv., down to the grand final chorus, cxlvi.-cl., where universal nature is called upon to praise the Lord :—

Who executeth judgment for the oppress ;
Who giveth food to the hungry ;
The Lord looseth the prisoner ;
The Lord openeth the eyes of the blind ;
The Lord raiseth up them that are bowed down ;
The Lord loveth the righteous ;
The Lord preserveth the strangers ;
He upholdeth the fatherless and widow ;
But the way of the wicked He turneth upside down.
He healeth the broken in heart,
And bindeth up their wounds.
The Lord upholdeth the meek ;
He bringeth the wicked down to the ground.
He giveth to the beast his food,
And to the young ravens which cry.
The Lord taketh pleasure in them that fear Him :
In those that delight in His mercy.
Praise ye the Lord.

To the eye that can see the soul of truth in these general statements, they are beautiful, and full of inspiration ; but to regard them as universal propositions, strictly and absolutely correct, and capable of demonstration like mathematical problems, is surely the height of absurdity.

This tendency to generalization is seen in all the Prophets, and the Apocrypha, and even in the New Testament, where we might naturally expect more sober and exact statements, we meet with it again and again in connection even with plain matters of fact. Thus, Matthew iii. 5, 6 : “ Then went out unto John the Baptist, *Jerusalem and all Judea*

and all the region round about Jordan ; and they were baptized of him in the river Jordan, confessing their sins." And Luke sees herein a fulfilment of Isaiah's prophecy :

Every valley shall be filled ;
And every mountain and hill shall be brought low ;
And the crooked shall become straight ;
And the rough ways smooth ;
And all flesh shall see the salvation of God (iii. 5, 6).

Our Lord, speaking of the Gospel of the Kingdom of God as preached from the time of John, adds :—" *And every man entereth violently into it.*"* Luke speaks of Jews as dwelling in Jerusalem, *out of every nation under heaven.*† We can hardly be justified in regarding these statements as literally exact. Paul represents the faith of obscure converts at Rome as "*proclaimed throughout the whole world,*" and their obedience as "*having come abroad unto all men.*"‡ Surely he could not mean the whole round globe and all mankind, but only the Roman Empire, and with many exceptions in that. And would any one think of taking in its widest geographical sense his declaration that, already, when he was writing to the Colossians, "*The Gospel was in all the world, and had been preached in all creation under heaven*" (i. 6, 23)? Such instances should lead us to be careful to get the exact sense, and natural limitations of general expressions, and not be led away by mere sound, to put a meaning into them they cannot carry, and were never intended to carry.

II.

UNIVERSAL PROVISION FOR THE SALVATION OF MEN.

The following passages are generally cited as favouring universal restoration.

Group I.—"Behold the Lamb of God that taketh away the sin of the world. And he is the propitiation for our sins, and not for ours only, but also for the whole world. For God sent not His Son into the world

* Luke xvi. 16.

† Acts ii. 5.

‡ Rom. i. 8 ; xvi. 19.

to judge (condemn) the world, but that the world should be saved through Him. We know that this is indeed the Saviour of the world. God our Saviour, who willeth that all men should be saved, and come to the knowledge of the truth. The living God, who is the Saviour of all men, specially of them that believe. Not wishing that any should perish, but that all should come to repentance. For the grace of God hath appeared, bringing salvation to all men. And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world.”*

Here the Divine Being is presented as the preserver, benefactor, and Saviour of mankind. This group describes the abundant provision which God, in His infinite mercy, has made for the salvation of all men. The salvation which Christ has achieved for mankind, is free to all as the air of heaven or the light of the sun. “He has borne away the sin of the world”—not in the sense that it does not exist, for the world is yet full of it—but in the sense that it no longer bars the way to God, and has no condemning power over those who come to God through Christ. The mountains are brought low, and the valleys are exalted, and a straight highway is opened up to heaven. On the Divine side the provision, the love, and the intention, are wide as the world. God wills that all men shall be good and righteous, holy and happy.

The arms of love that compass me
Would all mankind embrace.

But on the human side, there are hindrances and unfulfilled conditions, that limit and frustrate the grace of God.

The Gospel has to be preached to the whole creation. When men come to the knowledge of the truth, repent, and believe in Christ, they are saved. Since God has made provision which is sufficient for the salvation of all, He may well be called the Saviour of all men; while yet, as this salvation can only be realised by those who comply with

* John i. 29; 1 John ii. 2; John iii. 17, iv. 42; 1 Tim. ii. 4, iv. 10; 2 Peter iii. 9; Titus ii. 11; 1 John iv. 14.

the conditions, He is the Saviour “specially of them that believe.”

And this is on all fours with the Divine government of the world. Does not God give us “life and health and all things richly to enjoy”? “He is the preserver of man and beast.”

The Lord upholdeth all that fall,
And raiseth up all those that be bowed down.
The eyes of all wait upon Thee :
And Thou givest them their meat in due season.
Thou openest Thine hand,
And satisfiest the desire of every living thing.*

These beautiful and glorious statements, and others of a similar kind without number in the Word of God, are not literally true ; yet they contain a grand soul of truth. They indicate tendency and potentiality, yet *conditioned*. God, in His providence, makes rich provision for man and beast ; but for the enjoyment of it, there are necessary limitations and conditions. Those who cannot, or will not, comply with the conditions, must die. Multitudes, in all ages, have perished of want, notwithstanding the Divine benevolence ; so it is with salvation, as we shall presently see.

III.

UNIVERSAL PROVISION CONDITIONED.

Group 2.—“So, then, as through one trespass the judgment came upon all men to condemnation ; even so through one act of righteousness the free gift came unto all men to justification of life. For as through the one man’s disobedience the many were made sinners, even so through the obedience of the One shall the many be made righteous. And I, if I be lifted up from the earth, will draw all men unto Myself. All things are of God, who hath reconciled us unto Himself through Jesus Christ, and gave unto us the ministry of reconciliation ; to wit, that God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses, and having committed unto us

* Psalm cxlv. 14-16 ; civ. 27, 28.

the word of reconciliation. For I would not have you ignorant of this mystery . . . that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in ; and so all Israel shall be saved. By their unbelief they were broken off, and thou standest by faith. And they also, if they continue not in their unbelief, shall be grafted in ; for God is able to graft them in again. For God hath shut up all unto disobedience, that He might have mercy upon all. He that believeth and is baptized shall be saved ; but he that disbelieveth shall be condemned.”*

This group of passages shows the Divine Being applying the provision made for the salvation of men, and its natural limitations. As through the disobedience of Adam all men became sinners, so through the obedience of Christ all men became potentially righteous. And as the sinners are such as are vitally connected with Adam by natural descent, so the righteous are such as are vitally connected with Christ by a living faith and a new spiritual birth. Christ takes occasion from a visit made to Him by inquiring Greeks, to declare that He was the Saviour, not of the Jews only, but of all mankind—a grand statement of the illimitable purpose and power of the Gospel to reach all nations and all classes. He has been lifted up on the cross, and from the grave, and from the scene of His humiliation, to heaven, where He has universal dominion and power. He influences nations by His providential rule, and individual minds, in accordance with moral law, by the means of grace. He carries on the great work of salvation in the church by His indwelling Spirit ; and through the church in the world, reconciling men to God. In the kingdom of grace, as in the kingdom of nature, tendency and potentiality are indicated, yet *conditioned*. The purposes of God and the provisions of the Gospel are universal. John the Baptist was sent that through him *all* might believe. The Gospel is to be preached to the *whole creation* (John i. 7 ; Matt. xxviii. 19). But through the sinfulness and obstinacy of many, the purpose of God is not fulfilled. The drawing of Christ

* Rom. v. 18, 19 ; John xii. 32 ; 2 Cor. v. 18-20 ; Rom. xi. 25, 26, 20, 23, 32 ; Mark xvi. 16.

and the operations of grace are universal ; but because of resistance, many are not blessed. The representation of the universality of the scope of Christ's work, while yet consistent with the limitation of its actual effects, is quite in accordance with Scripture usage. For instance, the saintly Simeon sings :

Mine eyes have seen Thy salvation,
Which Thou hast prepared before the face of all peoples ;
A light for revelation to the Gentiles,
And the glory of Thy people Israel.*

And yet how few of the Gentiles have seen His light ! And how little Israel has been benefited by the "glory" ! So, again, "Christ is the true Light which lighteth every man, coming into the world."† Now, whether this should be "The true Light cometh into the world, and lighteth every man," or "The true Light lighteth every man that cometh into the world," the meaning, so far as this argument is concerned, is the same. It is abundantly evident that in a literal sense this is not true, either physically, intellectually, or spiritually. For many are blind, many are idiots, and multitudes still "sit in darkness and the shadow of death." The Light shines with glorious effulgence ; "but the world does not receive and hold fast the Light, and, consequently, are not enlightened by its energy."

"He came to His own, and His own received Him not." They resisted and rejected Christ, and God rejected them. But Paul shows they were not cast off for ever, for when the fulness of the Gentiles shall have come in, Israel will be grafted in again, and so be saved. And as, under the Gospel, "there cannot be Greek and Jew, barbarian and Scythian, bondman, freeman," the Jews, when saved, will be saved like other people—by faith in Christ Jesus. "For God hath shut up all under disobedience, that He might have mercy upon all" alike, in the same way, and on the same conditions. The New Testament reveals but one way of salvation, and that is through faith. "The Scripture hath shut up all things under sin, that the promise by faith

* Luke ii. 30-32.

† John i. 9.

in Jesus Christ might be given to them that believe" (Gal. iii. 22).

As we cannot take the phrase: "The fulness of the Gentiles" to mean—in contradiction to many Scriptures—all who ever lived, or will live to the end of time; so we cannot take "All Israel" to mean, every individual who ever belonged, or who ever will belong, to the fleshly Israel. The Gentiles are here viewed as a whole, and so Israel is spoken of as a whole—one and continuous—as in many parts of Scripture, *e.g.*, "I remember for thee the kindness of thy youth, the love of thine espousals: how thou wentest after Me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord, the first-fruits of His increase" (Jer. ii. 2, 3). All through the ages there has been a faithful remnant, who have constituted the true Israel, and who shall be saved, but in the fulness of the Gentiles, when Israel receives Christ as the only Messiah, then all Israel—Israel as a whole—will be saved.

All Divine promises and engagements have their conditions and limitations.

The Land of Canaan by promise, covenant, and oath, is given to "Abraham and his seed for an everlasting possession" (Gen. xvii. 8, 9, and others), and yet how few of his seed did, or could, possess it? Of his eight sons only Isaac, and only half of Isaac's seed, possessed the land. And what became of the favoured seed through Jacob, during the four hundred years in Egyptian bondage? Again, Moses is sent to declare the Divine purpose to bring "Israel out of the affliction of Egypt into the good and large Land of Canaan" (Exodus iii.); and yet, by solemn oath, God declares that not one of all who left Egypt of twenty years old and upwards, shall enter that land save two (Numb. xiv.). Then, though it was to be their inheritance for ever, they were driven from it, first the ten tribes, then the two, into exile. Before and during this Babylonish captivity, many prophecies and promises, specific and particular, were given of restoration to their own land, and of prosperity and blessedness in it, ever afterwards, with, perhaps, indications, in perspective, of the more glorious Messianic times. After seventy years of exile, "I will bring them again every man to his heritage,

and every man to his possession." "Jerusalem shall be built and shall not be plucked up or thrown down any more for ever." "If the ordinance of heaven (sun and moon and stars) depart from before Me, then shall the seed of Israel also cease from being a nation before Me for ever." "And I will give them one heart and one way that they may fear Me for ever, for the good of them and of their children after them; and I will make an everlasting covenant with them that I will not turn away from them to do them good; and I will put My fear in their hearts that they shall not depart from Me. . . . For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And the glory of the Lord shall be revealed and all flesh shall see it together."*

Who can read these, and the various glowing prophecies of the restoration, without asking the question: Have they been realised? Have they been fulfilled according to the strict letter, or are they ever likely to be? How few of those who were carried away captive lived to return to their own "heritage and possessions;" and what a small remnant even of their children was restored to Judæa. This captivity, restoration, and subsequent history of the Jews, combine in demonstrating that all the general and specific declarations, promises, covenants, and oaths of God—however strong and absolute they may seem—are, nevertheless, limited and conditional. One chief aim of Moses was to reveal God as a *moral* God, which the Egyptian gods were not, founding His government on moral character—rewarding obedience and punishing disobedience. To impress this more deeply upon the minds of the Israelites than any mere words could, Moses instituted a solemn and imposing ceremonial. He commanded, that when they gained possession of the promised land, they were all to assemble in the Valley of Shechem, and six tribes were to take their stand on Mount Gerizim and the other six on the opposite Mount Ebal.

* Isa. ii. 2-4, xi. 6-9, xxv. 6-10, xxix. 17-20, xxxii. 15-18, xxxv., xl.-lxvi; Jer. iii. 16-18, xii. 15-17, xxiii. 3-8, xxiv. 5-7, xxix. 10-14, xxx. 3, xxxi., xxxii. 36-42, xxxiii. 20-25; Ezek. xi. 17-21, xx. 40-44, xxxiv. 20-31, xxxvi. 8-36, xxxvii. 21-28, &c.

The former were to proclaim all the Divine blessings on faithfulness and obedience to God ; and the latter were to pronounce all His great and terrible curses on unfaithfulness and disobedience. These blessings and curses affected them as individuals and families and the nation at large, ensuring their continued prosperity and happiness ; or their utter rejection and destruction as a people. And the whole assembly were to express their acceptance of the terms of this solemn covenant by saying, "Amen." All this was fully carried out in the most solemn manner by Joshua.* And the whole history of the Jews is an illustration of it. The Old Testament teaches that Israel was set apart as witnesses for God, and to be His agents in blessing the world. They were unfaithful servants, and betrayed the trust committed to them. "Shall he break the covenant and yet escape?" They "brake His covenant," and were punished and rejected accordingly.† The same thing is true of the covenants with the house of David. As in the Old Testament, so in the New. Obedience brings love and life ; disobedience rejection and death. It is clear as noonday, from the whole course of Scripture, if the advantages and blessedness of the favour of God are to be enjoyed, the conditions expressed or understood must be fulfilled. So the time may come when Israel as a whole shall be saved, like the fulness of the Gentiles, by fulfilling the conditions of salvation, viz., believing on the Lord Jesus Christ.

In this group, Paul takes a comprehensive view of the provisions and scope of Christ's work, and the operations of grace, as being intended for all nations and all conditions of men. *They are sufficient for all, but not efficient in all.* "His meaning is not, most assuredly, that every individual and every generation of Jews and Gentiles shall be saved. If it were, there would be an inward untruth in his grief over lost Israel (Rom. ix. 2, 3) ; and it would be in flat contradiction to his statement, that 'All are not Israel who are of Israel ;' and 'all have not faith'" (Rom. ix. 6 ; 2 Thess. iii. 2), without which men cannot be saved.

* Deut. xxvii., xxviii. ; Joshua viii. 30-35 ; xxiv. 18-25.

† Jer. vi. 30 ; xxii. 9 ; xxxi. 32 ; xxxiv. 17-22 ; Ezek. xvi. 8, 59, 61 ; xvii. 15-19 ; xx. 37.

Throughout his entire writings, he restricts salvation to those who believe and obey the Gospel—speaking of course of those who have the opportunity of becoming acquainted with it and receiving it: All others God will deal with on a different footing. “Since, then, Paul teaches in the strongest terms that salvation is not attained by every individual of mankind (2 Thess. i. 9); the interpretation of this passage (Rom. xi. 25-32), as teaching universal salvation, can only be regarded as erroneous. Stier and others agree.”*

IV.

CONSUMMATION.

Group 3.—God hath “made known unto us the mystery of His will, according to His good pleasure, which He purposed in Him unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth. For it was the good pleasure of the Father that in Him should all the fulness dwell: and through Him to reconcile all things unto Himself, having made peace through the blood of His cross; through Him, I say, whether things upon the earth or things in the heavens. Wherefore also God highly exalted Him, and gave unto Him the name which is above every name, that in the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. As in Adam all die, so also in Christ shall all be made alive. But each one in his own order, Christ the firstfruits, then they that are Christ’s at His coming. Then cometh the end, when He shall deliver up the kingdom to God, even the Father; when He shall have abolished all rule, and all authority and power. For He must reign till He hath put all His enemies under His feet. The last enemy that shall be abolished is death. For He hath put all things in subjection under His feet . . . And when all things have been

* Olshausen.

subjected unto Him, then shall the Son also Himself be subject to Him that did subject all things unto Him, that God may be all in all. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever."*

In this group, the purposes of God are consummated, the operations of grace finished, and the mediatorial kingdom brought to a close and delivered up to God. To those who are acquainted with, and give due consideration to, the general phraseology of Scripture, these passages present no trace of universal restoration. Christ is exalted above every name and power and authority in earth and heaven; and possesses all the fulness of the Godhead for the purpose of carrying on and completing the great work of human redemption. By His cross He makes it possible for man to be reconciled to God; and by the ministration of the Spirit, through the means of grace and the dispensations of Providence, He is actually carrying on this great reconciling work on the earth. When Paul declares that all things in the heavens and on earth are to be summed up in Christ, he immediately proceeds to show what he means by the "all things:" "We Jews," says he, "who first hoped in Christ have been selected, chosen in Christ as a heritage"—part of the all things—"and ye Gentiles also"—as another part—"when ye heard the word of truth, the Gospel of your salvation;" and as a proof that ye too have been summed up, reconciled, "when ye believed, ye received the Holy Spirit of promise;" which answers a double purpose—a seal, that you are God's heritage, and an earnest of your inheritance in Him. As the Scripture hath shut up *all things* under sin, that the promise by faith in Jesus Christ might be given to them that believe; so Paul here teaches that the *all things*—Jews and Gentiles—are now being summed up in Christ, through faith in Him (Gal. iii. 22; Eph. i. 9-14; Col. i. 23). And as no compulsion, nothing but

* Eph. i. 10; Col. i. 19, 20; Phil. ii. 9, 10; 1 Cor. xv. 22-28; Rev. v. 13.

moral suasion, can be used in this spiritual kingdom with moral agents, it is abundantly evident it is not effectual with all. Even in these very Epistles Paul declares, that "no fornicator, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God. Let no man deceive you with empty words, for because of these things cometh the wrath of God upon the sons of disobedience" (Eph. v. 5, 6; Col. iii. 5, 6).

The passage in 1 Cor. xv. 22-28 is unique. It stands alone in Scripture in describing the winding up of the mediatorial kingdom. The term kingdom includes both the rule and the sphere of its operation—the reign and the thing reigned over. Christ, the head of this kingdom is the grand Agent in carrying out the gracious purposes of God respecting our race, through this dispensation of Divine mercy. And for this end, all authority in heaven and earth has been committed to Him. In this kingdom of grace and for its purposes, He is "all and in all" (Col. iii. 11), *i.e.*, supreme; there is no creature, agency, or power, good or bad, that is not put under His authority. Not that the Divine Father has abdicated; He reigns through the Son. It is clear from Psalms ii., viii., and cx., referred to here, and indeed from the whole tenour of Scripture, that there are two great forces at work in this kingdom, the one moral and spiritual, bringing men into willing allegiance; the other absolute, omnipotent, punitive power. They who will not bow to the sceptre of His love, are broken by the "rod of His strength;" and the whole creation, willing or unwilling, must acknowledge Him Lord of all. But although all acknowledge Him, it does not follow that all are reconciled and saved. We are told the "devils believe and shudder" (James ii. 19); and when Christ was here on earth, devils knew and confessed Him, and remained devils still. Christ rules in the midst of His enemies, who are made His footstool. Conquerors usually take those who yield a willing obedience to their hearts, and only those who obstinately refuse to submit are put under their feet (Joshua x. 24-26). "Mine enemies who would not that I should reign over them, bring hither and slay them before Me" (Luke xix. 27). "Neither here nor in any other passage of Scripture is the

final leading back of all evil men, yea, even demons and Satan himself, laid down as an open and decided form of doctrine.”*

Paul, in 1 Cor. xv., makes the general statement, that when the end cometh, all the dead, good and bad, shall be raised, made alive; and then proceeds to describe the resurrection of those who are Christ's. And, as all the dead are raised, and all the living changed, and their destinies fixed, there will be no more decay and death. Physical death, the last enemy, having no more scope for action, is abolished. The redeemed, glorified church of God are gathered home to the Father's House, and the mediatorial kingdom, having done its destined work, is brought to an end, and delivered up; and Christ, its King and Head, who, in it, and for its purposes, has been all in all—*i.e.*, supreme—lays down His delegated authority, and Himself becomes subject to God, that the great Divine Father may be all in all—the supreme, glorious, and eternal God in and over the wide universe.

This delivering up of the mediatorial kingdom at the resurrection suggests two thoughts. (1) Is not this an intimation that, as the dispensation of Divine mercy which brings salvation to men is closed and brought to a final end, there can be no more salvation by it after the general judgment? If there be salvation to men and devils in Gehenna, it must be by some other dispensation of God's grace not revealed to us. (2) Though the Kingdom, so far forth as it is the means of salvation to sinful men, will be finished, it does not follow that Christ will cease to be a King, and cease to have a kingdom to reign over. In His glorified state, He is still a Man and a Brother.—Immanuel, God with us—and will doubtless be the medium of communication between God and men to all eternity. Heaven would not be heaven without the manifest Christ. To be with Him, to see Him, and to be like Him, is heaven to redeemed souls. He is the “King of glory,” and will reign in and over His glorified church for ever and ever.

The mediatorial work of Christ is far reaching. It has

* Olshausen.

altogether changed man's relationship to God, and brought heaven and earth nearer together, as well as God and man. Not only believers, but all who die in infancy, are saved by the mediation of Christ. And there have been multitudes in all ages and in all nations—sincere, earnest, pious souls—who in life were “feeling after God, if haply they might find Him;” and who, according to their lights, “feared God and worked righteousness;” surely these also will be accepted of Him. And angels, we know, are much interested in this great work of Christ. They bend with admiration and delight to look into it. It yields them a fuller knowledge of God—of His attributes, purposes, and works, than they had before. It furnishes a fine field for the employment of their great powers in willing and loving service, and thus their happiness must be immensely augmented.

The fact, too, that there are fallen angels, would seem to indicate that there must have been a probationary state at some period for the angels, even as there is now for men. And may we not conclude, that all holy intelligences—angels who have kept their first estate, and all the children of men who have been accepted and saved through Christ—“are the things in the heavens and the things upon the earth” that will be “summed up in Christ,” and secured in holiness and happiness, without the possibility of falling to all eternity? Well may the whole creation be called upon to join in a grand Doxology to Almighty God on this glorious consummation (Psalm cxlvi.,-cl.; Rev. v. 13). But that the writer of the Book of Revelation does not believe that all created intelligences will finally be made holy and happy, is clear from the whole drift of the book, especially vi., xiv., xvi., xvii., xix., xx., and xxi. Very solemn are words near the close. “And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever. And if any was not found written in the Book of Life, he was cast into the lake of fire. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone, *which is the second death* (xx. 10-15; xxi. 8).

This language is terribly severe, and these burning figures show something very real and dreadful in that second death. What human heart would not rejoice if sin and sorrow and suffering in the wide universe of God were brought to an end, and all sinful intelligences—men and devils—were restored to the love of God? Is this devoutly wished-for consummation within the range of possibility, or is it merely a glorious dream? The question is not, What do men wish and think ought to be? but, What is right? What is the will of God? He, surely, is as wise and righteous and good as men are, and has as tender a regard for His creatures, and as perfect a knowledge of what is right and possible. And what does He say about it? What saith the Scriptures? Had it been the intention of the Divine Governor to restore all souls after a season of suffering, through the medium of suffering, or otherwise, surely He would have given some intimation of His purpose. We have reason to expect that Christ, the Truth Incarnate, the Revealer of God, who has “brought life and incorruption to light,” would have given some hint of it; and would have held a different language as regards the end of the wicked. But in all these three groups, and indeed in the whole of Scripture, there seems no solid ground for the “larger hope” to rest upon. There is no rift in the cloud, no break in the continuity of testimony to the contrary, which, if there be another probation in Hades before the judgment, or in Gehenna after it, is altogether inconceivable.

V.

PARTICULAR PHRASES.

There are some special phrases that, on the theory of restoration, seem utterly inexplicable, *e.g.*, “son of hell,” “son of perdition,” “children of the devil,” “children of wrath,” “cursed children,” or “children of cursing.” These must mean something; they are not idle careless phrases. Without wishing to make too much of them, we are bound to ascertain, if possible, their import. Here we have a common Hebrew idiom, which is often employed in Scripture in a variety of ways. (1) It is used of *space*, as, sons

of Edom, of Canaan, of Zion. (2) Of *time*, sons of one's old age, or youth, Noah was a son of five hundred years, a yearling lamb is the son of a year, Jonah's gourd the son of a night. (3) It is used to express a *quality in the subject instead of an adjective*, a hero is a son of strength, swift-flying birds sons of lightning, arrows sons of the bow. Sons of the day, of light, and of wisdom, are those who are truly enlightened; peacemakers are sons of peace; eloquent men sons of thunder; children of this world, worldly men; and children of obedience and disobedience, are simply those that are obedient and disobedient. (4) And it is also used to express *state and condition*: as being heir to, worthy of, doomed to; thus Eliezer, the Damascene, Abraham's steward, was, before the birth of Isaac, the *son of possession*, i.e., Abraham's heir (Genesis xv. 2). A son of stripes is one worthy of stripes (Deut. xxv. 2). Hostages are sons of suretyship (2 Kings xiv. 14). Saul informs Jonathan that David was a son of death, i.e., doomed to death (1 Sam. xx. 31). David told Abner he was a son of death—worthy to die—because he had not kept proper watch over his master Saul (1 Sam. xxvi. 16); and when Nathan told the touching story of the ewe lamb, David's wrath was greatly kindled, and he said, "The man that has done this thing is a son of death"—worthy to die (2 Sam. xii. 5). And very similar is the phrase, "men of death" (2 Sam. xix. 28; 1 Kings ii. 26; Ps. lxxix. 11). So children of the promise, of the Covenant, of the kingdom, of the resurrection, are the heirs of all their blessings and advantages. The children of God are those who are like Him in spirit, character, and conduct, and enjoy His favour and friendship; so the children of the devil are those who are *like him*, do his works, and share his doom (Matt. xiii. 38; xxv. 41; John viii. 44; Acts xiii. 10; 1 John iii. 10).

The son of perdition can only mean heir to, worthy of, doomed to perdition; which is loss, ruin, destruction—the loss of God, of heaven, and all that makes life worth living; in a word, the utter wreck and ruin of the soul. And so son of hell (Gehenna) can only mean those who are in sympathy with all that makes it here and hereafter, deserve it, and are assigned to it, as a righteous doom. On the same lines

children of wrath manifestly means those who deserve and are exposed to it.

Where this idiom expresses a quality in the subject, as obedience or disobedience, we can use it as an adjective, and call them obedient or disobedient children; but where it expresses state and condition it is different, *e.g.*, we cannot call the children of the promise and of the covenant, promising or covenanting children; and we can only regard the children of the kingdom and the resurrection, as *heirs*, and entitled to all the privileges and advantages connected with them. So, in like manner, we cannot speak of the children of hell, and perdition, and wrath, as hellish, destructive, and wrathful children, but only as those who are heirs to, worthy of, and doomed to them. Vessels of wrath are not wrathful vessels, but vessels *deserving* wrath, fitted unto destruction. Paul makes clear what he means by children of wrath, and distinguishes between them and the children of disobedience upon whom the wrath of God cometh (Eph. v. 6; Col. iii. 6). These are disobedient, and because of that, are children (*worthy*) of wrath.

Children of cursing (2 Peter ii. 14) are those who are under, and exposed to, the curse—*katara*, akin to anathema. This is a Hebrew conception. Every living thing devoted to God was to be put to death (Lev. xxvii. 28, 29). So these terms describe anything irrevocably devoted to death and destruction. Any person, people, city, and country under the curse of God, were to be utterly destroyed (Deut. ii. 34; iii. 6; vii. 2; xx. 17; Jos. vi. 17, 18; viii. 26; x. 28; xi. 21; 1 Sam. xv. 3; 1 Kings xx. 42; Isa. xxxiv. 2, 5; xxxvii. 11; Zech. xiv. 11). The curses of the Old Testament are the judgments of God upon evil, and are the opposite of His blessings on good (Deut. xxvii. and xxviii.). In the New Testament all sinners are under the curse (Gal. iii. 10-13). When, therefore, Incarnate Love pronounces, "Depart from Me, ye *cursed*;" and the large-hearted Paul pronounces "anathema," they merely state the inevitable and inexorable doom and condemnation of deliberate, inexcusable sin. So when Paul, in the fulness of his love, declares he could have wished himself to be anathema from Christ, for the salvation of his nation, he means a great deal more than

exclusion from the church, or even death ; he means eternal separation from Christ, and all that is involved in that, for his brethren according to the flesh (Rom. ix. 3). "The whole passage loses its meaning and its deep earnestness, if we suppose that Paul was really aware that every single individual of the Jewish nation, and all mankind, indeed, would in the end be blessed. These words, therefore, indirectly contain a strong proof of his conviction that there is a state of eternal damnation, as he expressly declares (2 Thess. i. 8, 9) that those who do not obey the Gospel 'shall suffer punishment, even eternal destruction from the presence of the Lord'" (*Olshausen*).

VI.

ON THIS THEORY A NEW BIBLE WANTED.

If the Restoration theory be true—if all men and devils are to be restored—we shall want a new Bible to tell us so ; or, if we are not to do violence to our understandings and all the rules of language, new light from Heaven to enable us to read the old Bible in accordance with this theory. We should read something like the following :—The chaff, by being burned up with unquenchable fire, is converted into good grain. The corrupt tree, bearing evil fruit, by being cast into the fire and burned, becomes a good fruit-bearing tree. The fruitless vine branches, when burned in the fire, bear much fruit. The tares are changed in the furnace of fire into wheat. The bad fish, by being cast away, become wholesome and good. The house built on the sand, by being washed away, is raised again from its ruins, and stands firm and fast for ever. He who, in a cowardly manner, saves his life in this world, and loses it in the next, shall find it again all the same. Those who deny Christ here, and are by Him denied at the judgment, yet will He confess and bless. The many who enter the wide gate and broad way of destruction, will find them, ultimately, to be the way of salvation. The blasphemers of the Holy Spirit, will all be forgiven in the world to come—Christ's solemn negation

notwithstanding. The wicked vine-dressers, who are miserably destroyed, shall have their vineyard restored to them again. The King, in destroying those who murdered the messengers sent to invite to the marriage of His Son, and burning up their city, made them worthy to sit down at the marriage dinner. The sons of Gehenna, of perdition, of wrath, and of the devil, became the sons of God and heirs of glory. The wicked servant that was cut in sunder, is healed and rewarded like the faithful. The door that was shut on the foolish virgins will be opened again, and they will be admitted to the second sitting down. The unprofitable servant who was deprived of his talent, and cast into outer darkness, will yet hear the King say: "Thou wicked and slothful servant, well done, for after all thou art good and faithful; enter into the joy of thy Lord." The outer darkness and blackness of darkness will be illumined by Divine light, and the weeping and gnashing of teeth give place to the love and joy of heaven. Those who are thrust out of the kingdom shall yet be admitted, and sit down with Abraham, Isaac, and Jacob in the Kingdom of God. The impassable gulf between hell and heaven is bridged, and Lazarus and Dives have free ingress and egress. The men who said, "We will not have this man to reign over us," by being slain as enemies, are made loyal subjects. Those ground to powder by the rock falling on them, are restored and built on the rock which crushed them. It is said, "He that obeyeth not the Son shall not see life, but the wrath of God abideth in him;" but this is all nonsense: *He shall see* life, and the wrath of God shall *not* abide on him. The Judge dismisses the goats into the eternal fire, which is only a wholesome fire that will turn them into good sheep, and bless them and make them a blessing. It will purge away all their guilt—converting their disbelief into faith, their enmity into love, their sinfulness into righteousness. The pains of hell shall blossom into Divine joy, and they will come out like gold tried and purified in the fire. The fire itself is not eternal. Most assuredly their undying worm will die, and their quenchless fire be quenched. All the strong language used about future punishment, is just make-believe to frighten timid souls.

It is marvellous that Christ, the Incarnate Love and Incarnate Truth, should deny the wicked, be ashamed of them, disown them, and bid them depart into eternal punishment as "workers of iniquity," *well knowing* all the time that in a shorter or longer period they would return to His arms and heart as friends, and be made happy for ever in the enjoyment of His favour; and yet send out no ray of light to gild the terrible gloom, give no hint of this great change, no word of cheer to ease their pains and inspire them with hope! Oh, it is hard, it is cruel, it is incredible! And this is all the more surprising, seeing that the Scriptures are so full of consolation and encouragement for the children of God, who suffer in the present life, by holding out the prospect of deliverance and resultant glorious reward hereafter; while to those of His creatures who have to endure the far greater sufferings of hell, the all-merciful Father has no word of encouragement respecting relief, or end, or outcome, but is absolutely dumb. On the restoration theory we might have expected Paul to say: "The wrath and indignation, the tribulation and anguish to every soul of man that doeth evil, will work out for them more and more exceedingly an eternal weight of glory!" Death, the wages of sin, develops into eternal life! The wood, hay, and stubble built on the foundation laid, when tried by the fire, are changed into gold, silver, and precious stones! The acceptable time is not the NOW; for it extends into the world to come! Men may sow tares and reap wheat! may sow to the flesh and reap life eternal, all the same as if they had sown to the Spirit! Sinners have no inheritance in the kingdom of Christ and of God. Yet when the wrath of God comes upon them, it gives them at length a title and fitness for it. When Christ comes with the angels of his power in flaming fire rendering vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus, they shall *not* suffer punishment, even eternal destruction, from the face of the Lord and from the glory of His might, but shall by and bye be glorified with Him and all His saints! Peter and Jude speak of wicked angels and men kept under punishment unto judgment, and also of the perdition and corruption of the ungodly; but have

omitted to add that these are but the necessary, though painful, processes of final restoration! John too should have written: The smoke of their torment goeth *not* up for ever and ever; for the tree of life, whose leaves are for the healing of the nations, stands on the banks of the lake of fire and brimstone; and this lake itself becomes the river of the water of life to all mankind!

If the Restoration theory be true, surely we have a right to expect that the Scriptures would have spoken of it clearly and distinctly; but no writings could more effectually have concealed the truth than they have done in this case. Poor children of earth! the Holy Spirit, given to guide you into all truth, has only misled you on this most vital truth!

We conclude, then, that whatever else the Scriptures teach, they do not teach the doctrine of final and universal restoration of devils and men. One simple, clear utterance would have settled the question and ended the controversy for ever; but no such utterance has been given. In His infinite mercy God *may* interpose and give another chance—a second probation—and send a Gospel with a more “effectual calling,” but the Scriptures are silent about it. And where God has not spoken, surely, it becomes men to be silent.

Finally, this theory has also the fatal blot that it assumes as certain—what no human being can know, perhaps never know—that a limited punishment will suffice for sin, and for all the purposes of the Divine government.

CHAPTER VI.

RETRIBUTION ETERNAL.

“And these shall go away into eternal punishment, but the righteous into eternal life.”—Christ, Matt. xxv. 46.

SECTION I.—TERMS INDICATING DURATION.

We come now to the generally received (orthodox) opinion that punishment is eternal. It says much for the strength of the arguments for this view, that it has survived all through the ages, although accompanied and overlaid by the horrible doctrine of a literal fire and brimstone hell. A better understanding of the Scriptures has led to the abandonment of the absurd idea of material punishment. The marvel is, that the Christian conscience has not risen in revolt, and cast it out long ago. Men are beginning to understand what the Scriptures teach plainly enough, that in the future world, body and soul being both spiritual, retribution must be spiritual also; and that the soul in this world is the arbiter of its own destiny, and carries into eternity with it the elements of its heaven or hell; and is therefore, in a sense, its own heaven or hell. But yet, that a sentient, intelligent being should suffer chastisement—pain, of the nature of penalty, for wrong done, for ever and ever—is an idea so grave and solemn that it cannot be, and ought not to be, received except upon the clearest and most indubitable evidence. The one thing, then, we have to do is to ascertain, as best we may, what the Scriptures really do teach concerning the duration of punishment. The

final appeal must be to the "Law and to the Testimony;" this is the judge that alone can end the strife, and the conclusions of a careful and candid exegesis must be held at all hazards.

First, then, let us consider the terms employed to express the duration of punishment, and the idea they are designed to teach.

I.—עולם (Īlam).

In order to understand New Testament terms, it will be necessary to examine the Jewish conception of duration, and their mode of expressing it. The principal term they employ is עולם (ōlam), which means occult, hidden, specially of *hidden time*, i.e., obscure and long, of which the beginning or end is obscure or indefinite; hence *duration, perpetuity, eternity*. (1) Spoken of time long past, grey antiquity, of old, everlasting, days of old: *ancient times* (Deut. xxxii. 7; Isa. lxiii. 9, 16; Amos ix. 11; Micah vii. 14; Gen. vi. 4; 1 Sam. xxvii. 8; Jer. ii. 20; v. 15), *ancient land marks* (Prov. xxii. 28), *ancient gates* (Psalm xxiv. 7), *the dead of old, those long dead* (Psalm cxliii. 3), *of time before the world, from everlasting* (Prov. viii. 23), *with a negative, not from any time, never* (Isa. lxiii. 19; lxiv. 3). (2) Often spoken, also, of time future: ever, for ever, evermore, in such a way as the "terminus ad quem," as it is called, is to be determined by the nature of the subject, i.e., the nature of the subject determines the limits of the term. Thus it is put for the period of life, a human lifetime. A *perpetual servant* is one not to be set free in all his life (Ex. xxi. 6), to serve for ever. Many instances may be given, as ever prosperous, ever secure, ever rejoicing, ever praising, &c., &c. As pertaining to a whole race, people, or dynasty; and indicating the whole term until their destruction. "Thy family shall serve me for ever," i.e., so long as it endures (1 Sam. ii. 30; 2 Sam. vii. 16); "He will show mercy to David, and to his seed for ever" (Psalm xviii. 50). So the covenant of God with the Israelites is called an *everlasting covenant* (Gen. xvii. 7); the laws given them are an ordinance for ever (Ex. xii. 14-17); and the

land an everlasting possession (Gen. xvii. 8); and Jerusalem is to remain for ever (Jer. xvii. 25; Ps. cxxxii. 13, 14).

Nearer to the metaphysical notion of eternity, or, at least, to an eternity without end, approach those examples in which this word is attributed to the earth and to the universe. The earth abideth for ever (Eccl. i. 4; Psalm civ. 5). Everlasting hills (Gen. xlix. 26). So, too, of human things, which refer to the period after death—perpetual sleep (Jer. li. 39, 57); perpetual home (Eccl. xii. 5); everlasting life and everlasting contempt (Dan. xii. 2). The true notion of eternity is expressed in those passages where it is spoken of the nature and existence of God—the eternal God, the everlasting God, the ever-living God (Gen. xxi. 33; Isa. xl. 28; Dan. xii. 7). To Him are attributed everlasting arms (Deut. xxxiii. 27), and of Him it is said (Psalm xc. 2):

Even from everlasting to everlasting, Thou art God.

Of a peculiar kind are those passages where the Hebrews ascribe eternity to human beings, chiefly in the expression of good wishes: as, "Let my Lord the king live for ever" (1 Kings i. 31; Neh. ii. 3; Dan. ii. 4; iii. 9). So in poetical invocations of good upon royal houses (Psalm lxi. 6, 7; lxxii. 5, 17):

Thou wilt prolong the King's life;
His years shall be as many generations.
He shall abide before God for ever.
They shall fear Thee while the sun endureth,
And so long as the moon, throughout all generations.
His name shall endure for ever;
His name shall be continued as long as the sun.

That is, by this figure of hyperbole, there is invoked for the king, and especially for David and his royal posterity, a dominion not less enduring than the universe itself.

Ōlam sometimes, from Chaldaic and Rabbinic usage, is put for the world—*Mundus*, like the Greek *αἰών* (*aiōn*); and hence, also, love of the world—worldly-mindedness—which is opposed to the knowledge of Divine things; and Eccl. iii. 11 is usually cited in this sense: "God hath made everything beautiful in its time; also He hath set the world—ōlam,

eternity—in their heart, yet so that man cannot find out the work that God hath done from the beginning even to the end ;” which, however, may simply mean, “though man is immortal, he cannot understand *all* the works of God.”

There are other two words sometimes used by the Hebrews in the same sense as *ōlam*, viz., *עַד* (*ad*) and *נֶצַח* (*Natsach*). *Ad*, is from the root to pass along, to go on, and is used as a noun in the sense of passing, progress in space and in time, hence duration—perpetual time—eternity. Eternal Father (Isa. ix. 6); everlasting mountains (Gen. xlix. 26; Hab. iii. 6). This word is often used with *ōlam* as an auxiliary when special emphasis is required: as *le ōlam ve ad*, and, *ad ōlam ad*—for ever—for ever and ever, to all eternity (as Isa. xlv. 17; Psalm ix. 6). It is also used as a preposition: while, as long as, to, even unto. The other *natsach*, means splendour, glory, purity, truth, trust, confidence; and—since trust in anything implies belief in its continuance—this term is used also in the sense of perpetuity, eternity, for ever, and for ever and ever, perfection, completeness (Job xxiv. 36; Psalm xlix. 19; Heb. xx.*

From all this it will be seen, that the principal term employed by the Hebrews to express their idea of *duration* is *ōlam*; and that emphasis is given by the addition to it of other terms, especially *עַד* (*ad*), but it is to be noticed that this most emphatic form is applied equally to God, and to beings and things that we know are not *eternal*. How are we to understand and explain this? The following considerations are submitted as a contribution towards the solution of the difficulty.

1.—The term *ōlam* signifies *duration*, which may be longer or shorter according to the nature of the thing or person spoken of. The subject limits the signification. Thus it equally expresses the duration of the life of a slave, and the life of the eternal God.

2.—All the Divine promises and covenants are conditioned. As a rule, the conditions are stated in the immediate context, and if not, are to be found in other

* Chiefly from Gesenius.

parts of Scripture.* All such promises and engagements, while they show the boundless liberality of the Divine love, must necessarily be limited by the Divine righteousness. If, then, the conditions are not complied with, the promise remains rightly unfulfilled. This principle is of universal application in the government of God, both moral and physical.

3.—The Old Testament dispensation occupies a peculiar position in the economy of the world, being typical and temporary—preparatory to another and better. It was largely designed to represent spiritual and eternal things, to prepare the way for them and then pass away. Many things, therefore, that are spoken *of it* and *to it*, do not terminate therein, but passing through and beyond it, reach and apply to the “better things to come,” and in them find their truest, fullest, and, in many cases, their only realization. Thus, the promises respecting the perpetuity and glory of the Davidic dynasty, find their only accomplishment in the eternal reign of Him who is David’s Son and Lord. The glorious things spoken of Zion have not been fulfilled, and probably never will be in the earthly Zion. The Jerusalem that God establishes for ever, is not the mountain city of Judæa, laid in ruins, but the “New Jerusalem,” the glorious, heavenly Mount Zion, the City of God, which alone is spiritual and eternal. The promises concerning the continuity and blessedness of Israel find no answering echo in the natural Israel—scattered, peeled, and torn among the nations of the earth—but find their fulfilment in the spiritual Israel, the children of Abraham by faith in Christ Jesus. And the eternal inheritance promised to Israel is not the earthly Canaan, but the better land, the heavenly country, the spiritual Canaan. It is submitted that these principles will explain and remove many, if not all, the difficulties connected with duration in the Old Testament, and similar difficulties into which the question of duration does not enter, and which can only be explained on these grounds.

* Jer. xvii. 24, 25; Lev. xxvi. 14-46; Deut. iv. 25-27, xxvii. 14-26, xxix. 20-28, &c.

II.—*Αἰών* (Aiōn).

The principal term employed in the Septuagint, and in the New Testament, to express duration, is *αἰών* (aiōn) and its adjective *αἰώνιος* (aiōnios), which are closely connected with *ἀεὶ*, *αἰετς*, *αἰεὶν* (and perhaps *ἄω*, to flow), always, aye, for all time; hence, age, lifetime, generation, duration. Other languages have corresponding terms: Sanscrit, *evas*, course, walk; O.H. German, *ewas*, eternity; A.S. *aefor*, and Icelandic *aefi*, ever; Latin, *ævum*, age, the life of man, time, eternity. From *ævum*, through the Latin, we have *æviternus*, which seems to be composed of *ævum* and *iter*, a going on, way, path, journey; and is contracted into *eternus*, ETERNAL; and, through the Anglo-Saxon *aefor*, ever and last—a wooden mould of the foot, hence, footstep; as a verb, to tread, or follow, in one's footsteps, to continue, endure. Gothic, *laist*, a footstep; *laistjan*, to trace footsteps. Anglo-Saxon *laestan*, German *leisten*, to fulfil; hence, EVERLASTING. Some affect to make a distinction between eternal and everlasting—one regarding eternal as the stronger term, and another everlasting. But, surely, this is a distinction without a difference. In general use they are identical, and etymology shows them synonymous. The *iter*, way, in the one case, and the *last*, tracing footsteps, in the other, add nothing to their strength. Both the journey and the tracing steps may be long or short, and may be stopped at any moment. They both derive all their force from their mother, *ævum*, ever; and there is an old axiom: Things that are equal to the same are equal to one another.

In early Greek, as in Attic still, *αἰών* (aiōn) signifies the duration of human life, course or term of life, life in its temporal form. So in Homer, Hesiod, Pindar, Plato, Herodotus, Plutarch, and other writers, it means a space of life, a human generation; hence, it passes over to a wider signification—age. Accordingly, the expression of the conception to *time unlimited* (eternity *a parte ante* and *a parte post*), was easy, for it simply involves the abstraction of the idea of limitation, and thus the word came to signify *unlimited duration*.

"Inasmuch, therefore, as *αἰών* (aiōn) may denote either the duration of a definite space of time, or the unending duration of time, in general, both future and past, according to the context, it was the proper term for rendering *ōlam*, for which the LXX. use it constantly" (*Cremer*). But though their meaning is the same, there is a difference between them. The Greek word starts from the idea of a limited time, and expands into the unlimited; while the Hebrew word commences in the *hidden, veiled, remote, unlimited*, and comes down secondarily to the limited.

The New Testament writers, familiar with the idea of duration, limited and unlimited, being expressed by *ōlam* in the Hebrew Scriptures, and *aiōn* in the Greek version, then much used, constantly use *aiōn* in various forms to express the same idea.

The English words, *aye, ever, always*, are akin to the Greek *aiōn*, and like it and *ōlam* are applied to a definite and indefinite period. Thus we speak of evergreens—*i.e.*, green during their natural life—ever welcome, ever living, aye ready, whenever, wherever, &c., &c.; and also it expresses endless duration—ever, for ever, for ever and ever, evermore, everlasting, and with a negative, *never*. But in every-day life we use the terms *ever, everlasting*, in a kind of figurative and exaggerated way, in reference to things that we know are not everlasting and eternal, though the idea of lasting for ever may be in the mind. We say, in a popular way, of a strong piece of work, "It will stand for ever"; and speak of the everlasting hills, though we know they were formed in remote ages in the depths of the seas, and may again be submerged and disintegrated. But no one would ever think of saying, from such instances, that for ever, everlasting, eternal, did not mean *in themselves* endless duration. The connection clearly marks out and defines the sense. Applied to things that in themselves are limited, the sense is limited; but used in reference to unlimited things, the sense is endless duration.

Aiōn is used in the Greek language in a similar manner. It means duration, and whether that duration be limited or unlimited, depends on its connection and its combination with other words. A life, age (plural, ages), ages of ages, God is King of the ages—*i.e.*, King eternal.

In the New Testament *aiōn* often means the world, in the sense of the living, breathing world of men, that goes on from age to age; and we meet with such phrases as *this world, the world that now is, the world to come*, the end or consummation of the age; sometimes with the idea of evil being implied, men of this world, evil generation, worldly spirit.* “The world in this sense refers less to the idea of *time*, than to the totality of that which has *outward existence in time*, to the world itself so far as it moves in time” (*Bleek*). “The worlds which constitute the immeasurable contents of immeasurable time” (*Delitzsch*). It is evident, that the only quality besides duration that attaches to *aiōn* is an evil one; and this special sense coincides with the classic usage of *ævum, seculum, &c.*

The whole course of time is spoken of in the Scriptures as consisting of three ages, corresponding to the past, present, and future. The past—the old, or Jewish dispensation; the present—the Christian, commenced, but not yet completed; and the future—the spiritual and eternal. From the Jewish standpoint the age commencing with the first advent of Christ, the Messianic age, is the *last days—the end or consummation of the age*; but is not yet completed, in so far as the existing course of the world has not yet found its final termination. But from our standpoint, the world that now is, embraces the whole period of the world till the judgment, when eternity becomes manifest and retribution begins. “The world to come, the new world, is inaugurated and conditioned by the resurrection from the dead, the second coming of Christ, and the final judgment, and is the spiritual and eternal state beyond.”†

Αἰών (*aiōn*) used by itself in the New Testament, apart from the formula with the preposition *εἰς*:

- Matt. xii. 32.—Neither in this *world*, nor in that which is to come.
 „ xiii. 22.—And the cares of the *world*.
 „ 39.—The harvest is the end of the *world*.
 „ 40, 49.—So shall it be in the *end of the world*—or consummation of the ages.

* Luke, xvi. 8; 2 Cor. iv. 4; Gal. i. 4; Eph. ii. 2.

† Mark x. 30; Luke xviii. 30; xx. 34, 35; Matt. xiii. 39, 40, 49; xix. 28.—*Cremcr.*

- Matt. xxiv. 3.—What shall be the sign of Thy coming and of the end of the *world* ?
- „ xxviii. 20.—I am with you alway, even unto the end of the *world*.
- Mark iv. 19.—And the cares of the *world*.
- „ x. 30.—And in the *world to come* eternal life.
- Luke i. 70.—Prophets who have been since the *world* began.
- „ xvi. 8.—For the sons of this *world* are for their own generation wiser.
- „ xviii. 30.—Receive manifold more in this time, and in the *world* to come eternal life.
- „ xx. 34.—The children of this *world* marry, and are given in marriage.
- „ „ 35.—But they that are accounted worthy to attain to that *world*.
- John ix. 32.—Since the *world* began it was never heard.
- Acts iii. 21.—Prophets who have been since the *world* began.
- „ xv. 18.—Who maketh these things known from the beginning of the *world*.
- Rom. xii. 2.—And be not fashioned according to this *world*.
- 1 Cor. i. 20.—Where is the disputer of this *world* ?
- „ ii. 6.—Yet a wisdom not of this *world*.
- „ „ 6.—Nor of the rulers of this *world*.
- „ „ 7.—But wisdom which God foreordained before the *worlds* unto our glory.
- „ „ 8.—Which none of the rulers of this *world* knoweth.
- „ iii. 18.—If any man thinketh that he is wise among you in this *world*.
- „ x. 11.—Upon whom the ends of the *ages* are come.
- 2 Cor. iv. 4.—By which things the god of this *world* hath blinded.
- Galatians i. 4.—That He might deliver us out of this present evil *world*.
- Ephes. i. 21.—Not only in this *world*, but also in that which is to come.
- „ ii. 2.—According to the *course* of this world—*Κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου*.
- „ „ 7.—That in the *ages* to come He might show the exceeding riches of His grace.
- „ iii. 9.—The mystery which from all *ages* hath been hid in God.
- „ „ 11.—According to the *eternal* purpose (purpose of the *ages*).
- „ „ 21.—Unto God be the glory in the church and in Christ Jesus, unto all generations, *for ever and ever* (or of the age of the ages) (of the world of worlds).
- „ vi. 12.—Against the *world*-rulers of this darkness.
- Coloss. i. 26.—The mystery which hath been hid from all *ages* and generations.
- 1 Tim. i. 17.—Now unto the King *eternal* (of the ages).
- „ vi. 17.—Rich in this present *world*.
- 2 Tim. iv. 10.—Having loved this present *world*.
- Titus ii. 12.—Live soberly and righteously and godly in this present *world*.

- Heb. i. 2.—Through whom also He made the *worlds* (ages).
 „ vi. 5.—Tasted the good word of God, and the powers of *the age to come*.
 „ ix. 26.—But now once at the *end of the ages* hath He been manifested.
 „ xi. 3.—By faith we understand that the *worlds* have been framed by the word of God.

III.—THE FORMULA, αἰὼν WITH εἰς.

But while αἰὼν by itself alone is used to designate an age, past, present, or to come, and duration limited, or unlimited ; yet when used in combination with certain prepositions, it expresses the idea of *indefinite duration, unlimited time*. In the New Testament this has become a settled and uniform formula, invariably setting forth in all the fifty-seven places where it occurs, the idea of *limitless duration*. This formula is as common and as well established as the corresponding English one: “For ever,” “For ever and ever,” “For evermore,” “For ever and aye ;” and is used in precisely the same way, and with the same meaning. The preposition εἰς (eis), into, for, is generally used in the New Testament ; thus we have εἰς αἰῶνα, εἰς τὸν αἰῶνα, into the ever. Where fulness and force are required, the plural is employed, as εἰς τοὺς αἰῶνας ; and special emphasis is given by adding the genitive, εἰς τοὺς αἰῶνας τῶν αἰῶνων.* This is an intensive form : into the evers of evers, for ever and ever, for evermore, to all eternity. There is no stronger form in the Greek language.

The formula εἰς τὸν αἰῶνα, εἰς τοὺς αἰῶνας, εἰς τοὺς αἰῶνας αἰῶνων and τῶν αἰῶνων. For ever, for ever and ever, &c.†

- Matt. xxi. 19.—Let there be no fruit from thee henceforward *for ever*.
 Mark iii. 29.—Hath *never* forgiveness, but is guilty of an eternal sin.
 „ xi. 14.—No man eat fruit from thee henceforward *for ever*.
 Luke i. 33.—And He shall reign over the house of Jacob *for ever*, and of His Kingdom there shall be no end.
 „ „ 55.—As He spake unto our fathers, towards Abraham and his seed *for ever*.

* “The addition of the genitive strengthens the idea ; it is a paraphrasis for the superlative.”—*Matt. G. Gram.*

† There are many variations of this formula in the LXX. which seem to have matured and crystallized into the formula found in the New Testament.

- John iv. 14.—Shall *never* thirst.
 „ vi. 51.—If any man eat of this bread, he shall live *for ever*.
 „ „ 58.—He that eateth this bread shall live *for ever*.
 „ viii. 35.—The bondservant abideth not in the house *for ever*.
 „ „ 35.—The Son abideth *for ever*.
 „ „ 51.—If a man keep My word, he shall *never* see death.
 „ „ 52.—He shall *never* taste of death.
 „ x. 28.—And they shall *never* perish.
 „ xi. 26.—Whosoever liveth and believeth in Me shall *never* die.
 „ xii. 34.—Christ abideth *for ever*.
 „ xiii. 8.—Peter saith unto Him, Thou shalt *never* wash my feet.
 „ xiv. 16.—That the Comforter may abide with you *for ever*.
 Rom. i. 25.—The Creator, who is blessed *for ever*.
 „ ix. 5.—Who is over all, God blessed *for ever*.
 „ xi. 36.—To Him be the glory *for ever*.
 „ xvi. 27.—To whom be glory *for ever*.
 1 Cor. viii. 13.—I will eat no flesh *for evermore*.
 2 Cor. ix. 9.—His righteousness abideth *for ever*.
 „ xi. 31.—He who is blessed *for evermore*.
 Galatians i. 5.—To whom be glory *for ever and ever*.
 Eph. iii. 21.—Unto Him be the glory . . . unto all generations
for ever and ever.
 Phil. iv. 20.—Now unto our God and Father be the glory *for ever and
 ever*.
 1 Tim. i. 17.—Unto . . . the only God, be honour and glory *for
 ever and ever*.
 2 Tim. iv. 18.—To whom be the glory *for ever and ever*.
 Heb. i. 8.—Thy throne, O God, is *for ever and ever*.
 „ v. 6.—Thou art a Priest *for ever*.
 „ vi. 20.—Jesus made a High Priest *for ever*.
 „ vii. 17, 21.—Thou art a Priest *for ever*.
 „ 24.—But He, because He abideth *ever*, hath His Priesthood
 unchangeable.
 „ „ 28.—A Son perfected *for evermore*.
 „ xiii. 8.—Jesus Christ is the same yesterday and to-day, yea and
for ever.
 „ „ 21.—To whom be the glory *for ever*.
 1 Peter iv. 11.—Whose is the glory and the dominion *for ever and ever*.
 „ v. 11.—To Him be the dominion *for ever and ever*.
 2 Peter iii. 18.—To Him be the glory both now and *for ever*.
 1 John ii. 17.—He that doeth the will of God abideth *for ever*.
 2 John 2.—The truth abideth in us, and it shall be with us *for ever*.
 Jude 13.—To whom the blackness of darkness hath been reserved
for ever.
 Rev. i. 6.—To Him be the glory and the dominion *for ever
 ever*.
 „ „ 18.—I was dead, and behold I am alive *for evermore*.

- Rev. iv. 9.—To Him that liveth *for ever and ever*.
 „ „ 10.—And shall worship Him that liveth *for ever and ever*.
 „ v. 13.—Unto the Lamb be the blessing, and the honour, and
 the glory . . . *for ever and ever*.
 „ vii. 12.—Blessing and glory . . . be unto our God *for ever*
 and ever.
 „ x. 6.—And swear by Him that liveth *for ever and ever*.
 „ xi. 15.—And He shall reign *for ever and ever*.
 „ xiv. 11.—The smoke of their torment goeth up *for ever and ever*.
 „ xv. 7.—God who liveth *for ever and ever*.
 „ xix. 3.—And her smoke goeth up *for ever and ever*.
 „ xx. 10.—And they shall be tormented day and night *for ever and*
 ever.
 „ xxii. 5.—And His servants . . . shall reign *for ever and ever*.

The precise import of this formula, which is very often used by the LXX., is seen in Psalm cxxxvi. (Gk. cxxxv.), where it occurs in every one of the twenty-six verses, as the well-known refrain, "For His mercy endureth for ever," as the usual rendering of the Hebrew *le ʾolam*, for ever. As in the LXX. and the Apocrypha, so in the New Testament, it is always used in the sense of endless duration. It is applied to Christ and to God, to saints and to sinners, to heaven and to hell. While those who do the will of God abide *for ever*; for transgressors, the blackness of darkness is reserved *for ever*. Christ is the same yesterday, to-day, and *for ever*; and God is blessed for evermore. In the plural, and followed by the genitive, it is employed to render the strongest and most emphatic expressions, *ʾolam ad* and *ad ʾolam ad* (Psalm x. 16; xxi. 4; xlv. 6, 17;* Isa. xxx. 8, &c., &c.); and it is employed in this intensive form in the New Testament to express limitless duration. In one book (Rev.), it is used alike of God and Christ, of saints and sinners. Of God (iv. 9, 10; x. 6; xv. 7), who liveth unto the ages of the ages. Of Christ (i. 6, 18; v. 13; xi. 15), who is alive, and shall reign unto the ages of the ages. Of saints (xxii. 5), who shall reign unto the ages of the ages. Of sinners (xiv. 11), and the smoke of their torment goeth up unto ages of ages, and they have no rest day and night; (xix. 3) and her smoke goeth up unto the ages of the ages; (xx. 10) and

* Greek Psalms ix. 16; xx. 4; xlv. 6, 14.

the devil was cast into the lake of fire and brimstone, where are also the beast and the false prophet, and they shall be tormented day and night unto the ages of the ages. It will be noticed that the article is omitted in xiv. 11, making it more indefinite. In the other two passages touching punishment, the form is precisely the same as in the highest doxology. Here then, in this one book, this most intensive form is used of God four times, of Christ four times, once of the saints, and three times of the wicked. When the strongest and most emphatic form in which the Greek tongue can express the idea of endless duration is employed to describe alike the duration of God, the life of Christ, the blessedness of the righteous, and the punishment of the wicked, is it competent for us to regard it as meaning limited duration in one case, and endless duration in the others? The formula itself is unlimited, and, so far as we can see, there is nothing in the subject—the soul of man, or in the nature of hell, or in the Word and purpose of God, or in the ends to be answered by punishment—that *requires limitation*. Then, who dare limit it? The burden of proof rests with those who impose a limited and unwarranted sense in one case and not in the others. As humble truth seekers, we dare not do it till better reasons have been produced than have yet appeared.

IV.—Αἰώνιος (Aiōnios).

The adjective αἰώνιος, aiōnios, belonging to aiōn, to time, in duration, constant, abiding, eternal, most frequently occurs in Biblical and ecclesiastical Greek, and is constantly used by the LXX. for ʾolam. It occurs seventy times in the New Testament. One of these is an adverbial form (Phile. 15). Three times the phrase, “eternal times,” is met with (Rom. xvi. 25; 2 Tim. i. 9; Titus i. 2), which is meant to include all the period hitherto expired, all belonging to the αἰων, a parte ante, like ἀπ’ αἰωνος (Luke i. 70; Acts iii. 21; Col. i. 26). In all the other sixty-six cases it is rendered in the Revised Version, eternal; so we submit the adjective means eternal duration, and nothing else. It is opposed to what is for a

season—transient, temporary, and uncertain—and is especially predicated of the blessings of Divine revelation; by which is denoted their not belonging to what is transitory. In forty-two instances it is linked with life—eternal life, the limitless duration, the endless enjoyment of the glorious Divine life of the Gospel, the sum of salvation—the great need of man, and that which can alone satisfy the human soul.

Αἰώνιος.

- Matt. xviii. 8.—To be cast into the *eternal* fire.
 „ xix. 16.—What good thing shall I do, that I may have *eternal* life?
 „ „ 29.—Shall inherit *eternal* life.
 „ xxv. 41.—Depart from Me, ye cursed, into the *eternal* fire which is prepared for the devil and his angels.
 „ „ 46.—These shall go away into *eternal* punishment.
 „ „ 46.—But the righteous into *eternal* life.
 Mark iii. 29.—Hath never forgiveness, but is guilty of an *eternal* sin.
 „ x. 17.—Good Master, what shall I do that I may inherit *eternal* life?
 „ „ 30.—And in the world to come *eternal* life.
 Luke x. 25.—Master, what shall I do to inherit *eternal* life?
 „ xvi. 9.—That they may receive you into the *eternal* tabernacles.
 „ xviii. 18.—Good Master, what shall I do to inherit *eternal* life?
 „ „ 30.—And in the world to come *eternal* life.
 John iii. 15.—Whosoever believeth may in Him have *eternal* life.
 „ „ 16.—Whosoever believeth on Him should not perish, but have *eternal* life.
 „ „ 36.—He that believeth on the Son hath *eternal* life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.
 „ iv. 14.—A well of water springing up unto *eternal* life.
 „ „ 36.—And gathereth fruit unto *eternal* life.
 „ v. 24.—Hath *eternal* life, and cometh not into judgment, but hath passed out of death into life.
 „ „ 39.—Ye think that in them ye have life *eternal*.
 „ vi. 27.—Work not for the meat which perisheth, but for the meat which abideth unto *eternal* life.
 „ 40.—And believeth on Him, should have *eternal* life; and I will raise him up at the last day.
 „ „ 47.—He that believeth on Me hath *eternal* life.
 „ 48-54.—I am the bread of life. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. . . . The living bread . . . if any man eat of this bread, he shall live for ever. He that eateth My flesh and drinketh My blood hath *eternal* life.

- John vi. 68.—Thou hast the words of *eternal* life.
 „ x. 28.—I give unto them *eternal* life ; and they shall never perish.
 „ xii. 25.—He that hateth his life in this world shall keep it unto
 life eternal.
 „ „ 50.—And I know that his commandment is *life eternal*.
 „ xvii. 2.—To them He should give *eternal* life.
 „ „ 3.—And this is *life eternal*, that they should know Thee, the
 only true God, and Him whom Thou didst send,
 Jesus Christ.
 Acts xiii. 46.—Ye judge yourselves unworthy of *eternal* life.
 „ „ 48.—And as many as were ordained to *eternal* life believed.
 Romans ii. 7.—To them that, by patience in well-doing, seek for glory,
 and honour, and incorruption, *eternal* life.
 „ v. 21.—That as sin reigned in death, even so might grace reign
 through righteousness unto *eternal* life.
 „ vi. 22.—Ye have your fruit unto sanctification, and the end
 eternal life.
 „ „ 23.—For the wages of sin is death ; but the gift of God is
 eternal life in Christ Jesus our Lord.
 „ xvi. 25.—According to the revelation of the mystery which hath
 been kept in silence through times *eternal*, but
 „ 26.—Now is manifested . . . according to the command-
 ment of the *eternal* God.
 2 Cor. iv. 17.—An *eternal* weight of glory.
 „ 18.—The things which are not seen are *eternal*.
 „ v. 1.—We have a building from God—a house not made with
 hands, *eternal* in the heavens.
 Gal. vi. 8.—He that soweth unto his own flesh shall of the flesh reap
 corruption ; but he that soweth unto the Spirit shall
 of the Spirit reap *eternal* life.
 2 Thess. i. 9.—Who shall suffer punishment, even *eternal* destruction.
 „ ii. 16.—Who loved us, and gave us *eternal* comfort and good
 hope.
 1 Tim. i. 16.—Who should hereafter believe on Him unto *eternal* life.
 „ vi. 12.—Lay hold on the *life eternal*.
 „ „ 16.—To whom be honour and power *eternal*.
 2 Tim. i. 9.—Grace, which was given us in Christ Jesus before times
 eternal.
 „ ii. 10.—That they also may obtain the salvation which is in
 Christ Jesus with *eternal* glory.
 Titus i. 2.—In hope of *eternal* life, which God, who cannot lie,
 promised before times *eternal*.
 „ iii. 7.—That being justified by His grace, we might be made
 heirs according to the hope of *eternal* life.
 Philemon 15.—Parted from thee for a season, that thou shouldest have
 him *for ever*.
 Heb. v. 9.—He became unto all them that obey Him the Author of
 eternal salvation ;

- Heb. vi. 2.—And of *eternal* judgment.
 „ ix. 12.—Having obtained *eternal* redemption.
 „ „ 14.—Who through the *eternal* Spirit offered Himself without blemish unto God.
 „ „ 15.—They that have been called may receive the promise of the *eternal* inheritance.
 „ xiii. 20.—With the blood of the *eternal* covenant.
 1 Peter v. 10.—The God of all grace who called you unto His *eternal* glory in Christ.
 2 Peter i. 11.—For thus shall be richly supplied unto you the entrance into the *eternal* kingdom of our Lord and Saviour Jesus Christ.
 1 John i. 2.—And declare unto you the Life, the *eternal* Life, which was with the Father, and was manifested unto us.
 „ ii. 25.—And this is the promise which He promised us, even the life *eternal*.
 „ iii. 15.—And ye know that no murderer hath *eternal* life abiding in him.
 „ v. 11.—And the witness is this, that God gave unto us *eternal* life, and this life is in His Son.
 „ „ 13.—That ye may know that ye have *eternal* life.
 „ „ 20.—This is the true God and *eternal* life.
 Jude 7.—Suffering the punishment of *eternal* fire.
 „ 21.—Looking for the mercy of our Lord Jesus Christ unto *eternal* life.
 Rev. xiv. 6.—And I saw another angel flying in mid-heaven, having an *eternal* Gospel to proclaim unto them that dwell on the earth.

The full force of the adjective will be seen by a few instances of its use. It is contrasted with things transient and temporary :

- Luke xvi. 9.—Eternal tabernacles, with failing mammon.
 John vi. 27.—Meat abiding to eternal life, with meat that perisheth.
 „ xii. 25.—Eternal life, with present life.
 „ „ 25.—Eternal life, with this world.
 2 Cor. iv. 17.—Eternal weight of glory, with present light affliction.
 „ „ 18.—Things unseen and eternal, with things seen and temporal.
 „ v. 1.—House eternal in heaven, with earthly house.
 Rom. xvi. 25, 26.)
 2 Tim. i. 9, 10.) Times eternal, with present times.
 Titus i. 1, 2, 3.) For ever, with for a season.
 Philemon 15.)

Eternal life is explained in many ways, all showing it has no limit. He who has it shall not perish, shall never

die, shall not see death, shall live for ever. Christ Himself is called the Eternal Life. This world and its fashions and possessions pass away; but the saints have an eternal inheritance in heaven. The Eternal God is the One who liveth for ever and ever—the incorruptible and unchangeable. He who has not eternal life, is one on whom the wrath of God *abideth*; and he who is guilty of an eternal sin, is one who hath never forgiveness.

This term is used alike to describe the destiny of the righteous and the wicked. Thus we have eternal life and eternal punishment, eternal salvation and eternal destruction, eternal redemption and eternal sin, eternal glory and eternal fire, eternal inheritance and eternal judgment, or sentence. Men may quibble about words, but when things are brought into strong and striking antithesis, and the same term is applied to them all alike, that must be a bold and arbitrary criticism that affirms that *aīōnios* means endless duration in the one class of things, but not in the other. It is submitted that this term, in all the seventy places where it occurs, conveys the idea of indefinite endless duration, and nothing else.

There is another word, *aīdios* (*aīdios*), that signifies eternal, which some regard as stronger than *aīōnios*. This term belongs to the same family, viz., *ἀει, αἰετς, αἰετν*, always, ever, but is seldom used in the LXX. and the Apocrypha, and occurs only twice in the New Testament (Rom. i. 20): "His everlasting power and Divinity," and Jude 6. The fallen angels are "kept in everlasting bonds under darkness unto the judgment of the great day," when it would seem the bonds will be broken. Clearly, then, *aīdios* is not the stronger term; but even if it were, it has no bearing on the question of punishment; for it is never used in reference to the future destiny of men, good or bad. It is not by such weak criticisms and infinitesimal distinctions and hair splitting, that great questions are to be decided.

An attempt has been made to break the force of *aīōnios*, by rendering it aeonial. And what does aeonial mean? "Age-lasting," we are told. There is only to be an aeonial—age-lasting, sin, punishment, judgment, destruction, hell; so there can only be an aeonial—age-lasting, life, salvation,

kingdom, inheritance, comfort, glory. Christ, Spirit, and God Himself, is but age-lasting ! If age-lasting means limitation in the former case, how can it mean non-limitation in the latter ? and if unlimited in the latter, so it must be in the former. But what have we gained by the substitution of aeonial and age-lasting for eternal ? Nothing, but the loss of eternity ; eternity is abolished. If this family of words, and the corresponding Hebrew terms, do not teach eternity, then it is not taught in the Word of God. And the eternal, ever-living God, who intended to give His children "eternal consolation," by holding out the glorious prospect of eternal life, salvation, and glory, has only deceived and deluded them into a vain belief. But what can be expected ? Is He not Himself but an "age-lasting" God ? Surely this aeonial theory is a darkening of counsel by words without knowledge. Any one having recourse to such a flimsy device must be reduced to sore straits !

Again, it is argued these terms cannot mean endless duration, because Christ is said to reign for ever and ever, and His kingdom is eternal ; yet Paul plainly declares that at the end of the world, the kingdom will be delivered up, and Christ Himself be subject to the Father, that God may be all and in all. But what kingdom is delivered up ? Christ has more kingdoms than one. "On His head are many crowns." It is quite true that the mediatorial kingdom will be delivered up, because its work is done. There being no more souls to be saved, the dispensation of redeeming mercy is brought to a close, and Christ, its Head, and the grand Agent in carrying out the gracious purposes of God, lays down His office and delegated power conferred on Him for the purpose of saving men ; but will He ever cease to reign, or have a kingdom to reign over ? Is not heaven itself His kingdom ? A "kingdom prepared for the righteous before the foundation of the world ;" and they have "richly supplied unto them the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ." And this kingdom is their *eternal* inheritance, because "incorruptible and undefiled and fadeth not away."* Then, is not His blood-bought

* Matt. xxv. 34 ; 2 Peter i. 11 ; 1 Peter i. 4.

Church the kingdom of Christ? Will He ever cease to live and reign in the loyal, loving hearts of His redeemed and glorified people? Who shall fix a limit to that kingdom and that reign?

Besides, Christ is a Priest for ever as well as a King for ever. And by virtue of this office and His two-fold nature—God and man—will He not be the *Way* of communication between redeemed spirits and the Great Uncreated Spirit to all eternity? This, as well as the full import of the terms indicating duration, is made clear in Heb. vii. 16-28. Here Christ and human priests are contrasted. Men are made priests after the law of a fleshly and temporary commandment; He after the power of an endless (indissoluble) life (*Zoēs* akataluton), and because of having an *endless life*, He is a Priest *for ever* (eis ton aiōna). Their priesthood is changeable, because they die. His Priesthood is *unchangeable*, because He abideth ever (eis ton aiōna). They are weak and impotent, because mortal. He is able to save always and for ever (pantelēs), because He liveth ever (pantote), to make intercession for them. Men are appointed priests having infirmity and without an oath; He by the word of the oath of God, being a Son perfected for evermore (eis ton aiōna). Here the formula eis ton aiōna runs parallel with *endless life*, *unchangeable priesthood*, *saving ever*, *living ever*, the Son of God perfected. How can the Kingship and Priesthood of Christ be shown to be without end or limit in a clearer and stronger manner?

The Hebrews and Greeks, like other ancient nations, employed subsidiary terms to express duration, such as דור and γενεα, generation. This word expressed the average duration of human life, which, in the age of the Patriarchs, was reckoned as one hundred years; but this period, in later ages, was regarded as including three generations of men. By repetition a cumulative idea is obtained, expressive of long periods of time, past and future, which, like ōlam and aiōn, extend into the indefinite and unlimited. Thus we have in the Old Testament, *generations and generations*, *from generation to generation*, *generations of generations*, and *all generations*, i.e., remotest ages, everlasting, eternal. Sometimes this phrase is used along with ōlam and aiōn, after

the manner of the Hebrews, in what Bishop Louth calls "synonymous parallelism," expressing the same sense in different, but equivalent, terms: "This is My name for ever; and this is My memorial unto all generations" (Exodus iii. 15; Deut. xxxii. 7; Psalm xxxiii. 11; xlv. 17; c. 5; cxlv. 13; Isaiah li. 8; Daniel iv. 3).

This idiom is not much used in the New Testament. In Luke (i. 50) we have "generations of generations." But only in two places does the combined form occur, viz., Col. i. 26, "The mystery which hath been hid from the ages and generations"; and Eph. iii. 21, where we have a singular variation of the usual doxology: "Unto Him be the glory in the church and in Christ Jesus unto all generations, for ever and ever"; literally, "Unto all the generations of the world, or age of the ages." The usual form is: "Unto whom be the glory unto the ages of the ages" (Gal. i. 5; Phil. iv. 20; 1 Tim. i. 17; 2 Tim. iv. 18; Heb. xiii. 21; 1 Peter iv. 11; Rev. i. 6). In Jude (25) there is also a considerable variation: "To the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion, and power, before all time, and now, and unto all the ages." But these are variations in form, not in substance, and add nothing to the strength of the usual form: "Unto the ages of the ages," which expresses the full metaphysical idea of eternity; and which, as we have seen, is applied alike to God and Christ, to saints and sinners. That the addition of *generation* to *ōlam* and *aiōnios* does not strengthen the idea of eternity, is proved by their combined use in the Old Testament, where, though they are used of God, and of His mercy, righteousness, salvation, faithfulness, kingdom, and power; they are yet spoken of very mundane and temporary things, such as the covenant of the bow in the cloud (Gen. ix. 12); the thoughts of the wicked concerning their wealth and dwelling-places [Psalm xlix. 11 (Heb. 12); compare Prov. xxvii. 24]; the judgments on Edom, which was to be waste, and the dwelling-place of wild beasts "for ever, and from generation to generation" (Isaiah xxxiv. 10, 17); and the restoration of wastes; and of Judah and Jerusalem (Isaiah lviii. 12; lx. 15): "Judah shall abide for ever, and Jerusalem from generation to generation" (Joel iii. 20). Where is Judah

now? What has been already said respecting *ōlam* and *aiōn* applies with equal force to generations of generations.

Taking then the entire range of the use of the terms indicating duration, it is difficult to conceive how any candid mind can deny that, when applied to the future spiritual state, they convey the idea of absolute, endless duration. And, unless we have recourse to an arbitrary and reckless criticism, we seem shut up to the conclusion, that it is the Divine intention, by the use of these terms, to impress upon men the idea, that future punishment is as eternal as the life and blessedness of the saints, and as the life and blessedness of the ever-living, ever-blessed God Himself.

SECTION II.—THE NAMES AND DESCRIPTIONS OF PUNISHMENT.

I.

THE NAMES OF THE PLACE OF PUNISHMENT.

Hades, in its widest sense, means the whole invisible world; but in the New Testament—as the connection shows—it always means the lower punitive world, the prison house of lost souls till the judgment (see pp. 118-121). Then it merges into the lake of fire, and as, strictly speaking, it no longer exists, it is not in any sense the place of future punishment. “Gehenna,” and “the Gehenna of fire,” was the name of the place of final punishment in common use among the Jews. This name was probably suggested by Gai Hinnom—the Valley of Hinnom (see pp. 122-132)—because of the cruelties and abominations connected with the worship of the fire-gods of the Canaanites. There, from the days of Solomon, with but slight interruption, to the destruction of Jerusalem by the Chaldeans—a period of five-hundred years—perpetual fires were kept up, in which they burned their sons and their daughters, and “filled Hinnom with the blood of innocents,” in honour of Molech and other false gods. This fearful and persistent wickedness brought upon them terrible judgment from God—fire, famine, sword; the complete destruction of

the city, and the captivity of the remnant of the nation. After the exile, the Jews regarded with horror this idolatrous worship and accompanying abominations, as being the cause of all their terrible calamities. And Gai Hinnom, the scene of this worship, was to them the symbol of all that was cruel, painful, polluted and wicked ; the very "mouth of hell." Thus Gai Hinnom became associated with the wrath of God on sin ; and Gehenna became the appropriate name of the place of future punishment ; and by this distinctive name it was generally known in the time of Christ. According to Matthew, our Lord used it seven times ; Mark three times ; and Luke once. The only other place where it occurs is in James iii. 6.

"Ye have heard it said to them of old time, thou shalt not kill ; and whosoever shall kill shall be in danger of the judgment ; but I say unto you, that every one who is angry with his brother shall be in danger of the judgment ; and whosoever shall say to his brother, Raca, shall be in danger of the council ; and whosoever shall say, Thou fool, shall be in danger of the hell of fire."* In opposition to the narrow and superficial views of the Pharisees, who regarded murder as a mere outward act, ranking with inferior crimes, Christ vindicates the law, and shows that it is very broad and spiritual. In the light of His teaching, the law is seen to penetrate into the innermost recesses of human nature, and to take cognizance of the thoughts and intents of the heart. He traces murder to its true internal source—anger, wrath, hatred ; and condemns it in its lair. Hatred is spiritual murder ; and no member of the New Kingdom can admit it into his heart.

This sin is set forth in a threefold gradation as an ebullition of angry feeling in the heart ; then as lightly expressed, Raca—vain, empty fellow, a contemptuous expression ; and lastly, as expressed more gravely, Moreh—fool, equal to *villain*, an expression of condemnation. And over against these there is placed a threefold gradation of punishment. *Judgment*, an inferior provincial tribunal which can only inflict inferior punishments.

* Matt. v. 21, 22.

Council, Sanhedrion, the superior tribunal, which can inflict heavier punishments; and *Gehenna*, the place of future punishment—as if Christ had said, the magistrates, the judges, God. It is evident that these courts and penalties are used here in the figurative and spiritual sense; for no human tribunal can take cognizance of the thoughts and feelings of the heart, such as anger, wrath, hatred, or even the slight expression of them here indicated. And a literal reference to the Valley of Hinnom is inconceivable; for it could only apply to the inhabitants of Jerusalem, and would be wholly inapplicable and unintelligible to the people of Galilee, to whom these words were originally addressed; and to all the rest of the world, to whom this Gospel was to be preached. And lastly, there are no courts and no punishments in the kingdom of Christ on earth, corresponding to these temporal courts and punishments among the Jews. As the sin forbidden and condemned—hatred, is spiritual, having its seat in the inner nature of man, so the punishment is spiritual; and is entirely in the hands of Him who, in this higher sphere, is the sole Judge; and who alone can judge righteous judgment. The great truth taught is this: The jurisdiction of the laws of Christ's kingdom is over the internal world of spirit, and it belongs to it to determine the different degrees of sin, and to award them corresponding degrees of punishment; and that the most secret sins, which men cannot punish, and which men may count trivial, shall in no wise escape Divine punishment. The want of love to God and man, which is the essence of all sin, infallibly brings condign and decisive punishment, and that of a very dreadful kind: the Gehenna of fire. This description distinguishes the place or state from Hades, the prison of lost spirits, until the judgment; and shows it to be identical with the "Abyss" and the "lake of fire" (Rev. xx. 1, 3, 14, 15), the place of punishment after the final, the eternal judgment. There is no indication here that the fires of hell will ever be extinguished. On the contrary, it is said their smoke goeth up for ever and ever.

The description given of future punishment in Mark ix. 43-48 (compare Matt. v. 29, 30; xviii. 8, 9), furnishes a strong argument for the perpetuity of it: "If thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell (Gehenna), into the unquenchable fire. And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell (Gehenna). And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the Kingdom of God with one eye, rather than having two eyes to be cast into hell (Gehenna); where their worm dieth not, and the fire is not quenched."* This description of Gehenna is merely a repetition and extension of Matthew, who has "eternal fire" and "the hell of fire;" and gathers cumulative emphasis and tremendous force from repetition. The living worm, gnawing living bodies, as has already been seen (pp. 140-158), and causing exquisite pain, as in the case of Herod Agrippa, Herod the Great, and Antiochus Epiphanes, was a fact well known to the Jews; as was also fire as a means of punishment, both human and Divine (pp. 133-140); and these were the common symbols of all pain and suffering. Our Lord adopts the language and imagery in use among the Jews. If they were exaggerated and erroneous, surely the all-merciful and truthful Jesus would have modified and corrected them. We might here expect Him, who was so honest and true, to say: "Ye do err, not knowing the Scriptures." But it is significant He neither disowns nor corrects. He appropriates them as His own, stamps them with His approbation and authority, and promulgates them with greater clearness and force than ever before. His argument is: The lustful eye, the wicked hand, the evil-foot, *i.e.*, every sin represented by these outward bodily members, and dear to the heart as they, must be cut off, cast out, slain. He that will not, by God's help, restrain and deny himself, must be cast into hell; not a temporal and temporary hell, but a spiritual hell, where punishment

* The Revised Version omits verses 44 and 46, and part of 49.

is terrible and perpetual. The worm, the parasite of the human body, may die ; because the body itself dies, and earthly fires and burnings die out ; but it is not so in the world to come. There the spiritual body is ever subject to the gnawing of the never-dying worm of conscious guilt, and conscious loss, and conscious pain ; and remains unconsumed in the inextinguishable punitive fire of Gehenna.

It should be observed, however, that the phrase, "unquenchable fire" does not always mean "shall burn for ever." It is used in the Old Testament in reference to very material things, that cannot endure for ever : "I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."* Clearly it means there, "Shall not be quenched till its work is done, and the Divine intention fulfilled."† As in the case of *duration*, the nature of the subject must limit it. In this passage in Mark, is there anything that requires the phrase to be taken in a limited sense? Christ is speaking of the future state, which is entirely spiritual ; and no intimation is given, nor is there anything in the nature of the subject, so far as can be known, to indicate that it has to be taken here in any other than its widest, unlimited sense. And the parallel passage in Matthew, where it is called "eternal fire," confirms this view, as does also "the worm that dieth not."

Our Lord proceeds to concentrate and crystallize what He had previously said : "For every one must be salted with fire."‡ "The being salted with fire neither refers simply to the eternal fire, nor merely to the exhortation to self denial, but it includes both. The sense of the expression is this : Because of the general sinfulness of the race, every individual must be salted with fire ; either, on the one hand, by his entering of his own free will on a course of self-denial and earnest purification from his iniquities ; or, on the other hand, by his being carried against his will away to the place of punishment. The fire appears here first as the cleansing, purifying element, as it is often represented (Mal. iii. 2, 3),

* Jer. xvii. 27, iv. 4, vii. 20, &c.

† Jer. xxiii. 20 ; see pp. 139-140.

‡ Mark ix. 49.

—where Christ is said to purify by fire—and then as that which inflicts anguish” (*Olshausen*). So, then, every man must be salted with the purifying fire-spirit from on high, or with the punitive fire hereafter that never can be quenched.

This whole passage is equally opposed to the doctrine of annihilation on the one hand, and restoration on the other; and furnishes an irrefragable argument for the perpetuity of punishment.

II.

THE NAMES OF PUNISHMENT ITSELF BOTH ON THE DIVINE AND HUMAN SIDE.

The names given to punishment are very significant : (1) Those referring to God as the Divine Father and Governor of the Universe—*dikē*, justice, *ekdikeō*, to avenge; *krinō*, to judge, and their respective families; also, *thumos*, wrath; *orgē*, indignation; and *timōria*, vindication—all indicate, that in awarding rewards and punishments, God does not act capriciously or arbitrarily, but in accordance with the principles of eternal justice and His own all-perfect nature (pp. 159-179). *Dikē*, right, justice, enters into the essence of God, and gives Him intense pleasure in moral good; and intense displeasure in moral evil. Wheresoever there is moral evil in the wide universe, this displeasure—as *thumos*, wrath, and *orgē*, anger—is kindled against it by the very necessity of the Divine nature. Were it otherwise, He could not be God. But man bears the image of God; and this *dikē*, right, justice, is an essential part of man, corresponding to the nature of God, and so renders him capable of rewards and punishments. All the judgments of God are true and right, and find a response in man. The approbation of God is eternal life; the disapprobation of God, His wrath and indignation, is in man “tribulation and anguish.” These are but counterparts, and the necessary results of the same nature in God and man; and so long as they are so constituted it cannot be otherwise. God’s laws are self-executive, and His judgments never fail. The wise among the old Romans recognised this, and made *dikē*,

justice, the child of Jupiter and Necessitas. Whenever and wherever there is evil, the wrath of God must of necessity flame out against it. Rewards and punishments are but the expression of the Divine nature as justice rendering to every one what is his due. They cannot be bestowed or withheld capriciously, but are awarded according to retributive justice, and in accordance with the eternal fitness of things. Nor is punishment to be regarded as anything of the nature of compensation for wounded feeling, or revenge, or any mere private or personal consideration. It is essentially vindicatory, as *timōria* shows. It is necessary for the vindication—avengement—of the honour and rights of God, of His government, and of all holy intelligences. So that the justice of God is but His love—in its truest, deepest sense—His love, meting out to every one what is his due. (2) As it regards man—the judgment of God comes to man as *kolasis*, punishment. This term, in its etymology, means chastisement; but in its practical use, in the later classics, the Old Testament, the Apocrypha, the New Testament, and the Christian Fathers, it always denotes punishment *pure and simple*; and is often used of capital punishment. The pain and suffering of punishment are expressed by *pur*—fire—and *basanos*—torment (see pp. 180-185). The deteriorating and ruinous effects of sin are expressed by *apōleia* and *olethros*—destruction, perdition, and *phthora*—corruption (pp. 238-258). These words are applied to the soul, not in the sense of extinction or annihilation, but to show its utter depravity, and deprivation of all that renders life desirable. The whole of the terms that express punishment in man concentrate themselves in *thanatos*—death. This is at once the sentence and state into which sin has brought man, and in which those who live and die in sin “remain.” They remain in death, *i.e.*—as we have seen—separation from God in heart, character, and conduct; and deprivation of His life, love, and joy. The sense of the disapprobation of God, and of their own conscience, is at once the articulate expression of the *dikē*—justice; and *krisis*—judgment, of God, and of their own nature.

But though in the several forms in which punishment

is named and represented, there is no intimation that it is only for a time and for reformation or extinction, yet the lost sheep was found and the dead prodigal restored *here*—may it not be so *there*? The Scriptures emphatically declare that *this is the day of grace*, and show no sign of its extension into the other world at all, far less into Gehenna after the judgment. At the resurrection the kingdom of grace, designed for the salvation of men, is brought to a close and delivered up. The terms relating to punishment on the part of God — dikē, ekdikēsis, krisis, timōria, thumos, and orgē—justice, maintenance of right, judgment, avengement, wrath, and indignation—all expressing the judgments of God on evil, are, and must be, like His gifts and calling, not to be repented of, *i.e.*, unchangeable. While the terms relating to punishment on the human side—thlipsis and stenochōria, kolasis and basanos, appolumi, apōleia and olethros, phthora and thanatos—tribulation and anguish, punishment and torment, destruction and perdition in the sense of ruin, lost, perished, destroyed, corruption, and death—all indicate a state in which there is no recuperative force whatever, no power to purify, to quicken, to restore, to save, or even to bring to an end. In this region there seems no room for hope, whether “larger” or smaller. There is nothing but unbroken eternal gloom, the blackness of darkness for ever.

The papers reported that the late Rev. H. W. Beecher said at one of his meetings, that he did not believe in retribution. It is marvellous how any man going through life with his eyes open, can make such a declaration. This world is full of retribution. It is written on the whole history of mankind in flames of living fire. Ten thousand wrecks of health, character, fortune, happiness, and life, declare it with a voice of thunder; and if there be retribution here, why not in the world to come? Are there different laws, a different government, a different God, there? No. If the Bible be true, if there be a world to come, if there be a righteous God, there must be retribution. The writer once heard Mr. Beecher produce a powerful effect by a rhetorical description of a prodigal daughter who returned home to die, and whose mother received her, and nursed her

with loving, tender care night and day till she died. "Such as that mother was, so is God." But why did the daughter become diseased and die? Was it not the result of broken law—the righteous retribution on a prodigal, sinful life, which neither the mother nor God could prevent?

SECTION III.—THE SIN AGAINST THE HOLY SPIRIT AN "ETERNAL SIN."

The declaration of Christ respecting the sin against the Holy Spirit is a strong argument for the perpetuity of punishment: "Therefore I say unto you, every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world nor in that which is to come." In Mark: "Has never forgiveness, but is guilty of an eternal sin."* These solemn words of our Lord are a fearful testimony to the terrible character of sin and its consequences. They form part of an important discourse, delivered by Him after performing some works of benevolence and mercy. He had made a withered hand whole, and healed many sick folk, and had cast out an evil spirit from a poor blind and dumb demoniac, and enabled him to see and speak. The Scribes and leaders of the Jews could not deny these mighty works, but persistently refused to see the finger of God in them, and ascribed them to an evil power. Our Lord, in His defence, declares that these works were wrought by the Spirit and power of God: "But if I, by the Spirit of God, cast out devils, then the Kingdom of God is come upon you." This dispensation of Divine grace has come upon men with power to pardon and to save from sin, and of which the Holy Spirit is the great administrator. As the natural sun, through the medium of the atmosphere,

* Matt. xii. 31, 32; Mark iii. 28-30.

exerts a mighty influence for good upon the earth, so the Holy Spirit, through the means of grace and the discipline of life, works upon human hearts for salvation. The Scribes, in rejecting the clearest evidence of the words and works of Christ, resisted and despised the Spirit of God. As it was in Christ's day, so it is now with all upon whom the Kingdom of God comes. The office of the Holy Spirit is to enlighten, convince, purify, and save ; but if men neglect, reject, and despise the means of grace, and through them their Divine Agent, they shut themselves out from pardon and salvation. This sin is unpardonable, not because God is unable to pardon, or unwilling to forgive ; no ; but because men have lost the power to comply with the conditions on which alone sin can be pardoned. There can be no forgiveness without repentance, and no power in the universe can produce true repentance but the Spirit of God, and if He, through the means of grace, be rejected, despised, and grieved, what remains but "eternal sin, that hath never forgiveness?" Such is the nature of man, and such the laws of moral government, that if men yield themselves to the ten thousand good influences from the light and love of God that are constantly playing upon them ; and heartily co-operate with them, they become good and godly ; and in yielding to the evil influences, they become evil. But this is not all ; the very refusal to receive the good influences, and to allow them to do their proper transforming work in us, is to sin against our own soul, and do an unspeakable injury in depraving our nature. Thus the means of grace—designed to soften, quicken, and save men—if trifled with, abused, and perverted, become the means of hardening and rendering them insensible to all holy influences. The Scriptures abound with instances of men who have become "hardened," "past feeling," "having the conscience seared as with a hot iron," going from one degree of "death to a deeper death," "twice dead," "plucked up by the roots." This seems to be John's "sin unto death ;" for which no prayer can avail.

Very truly, therefore, our Lord declares this sin shall "not be forgiven, neither in this world, nor in that which is to come." "This world and that which is to come" exhaust

the Scripture idea of eternity. There is no time, no duration, no life or age, beyond that. If, then, the sin against the Holy Spirit is forgiven neither in this world nor in that which is to come, it remains for ever unforgiven—an eternal sin.

We can see no possibility of getting over this argument; but an ingenious attempt has been made to turn its flank. It is admitted that this particular sin is unpardonable; but from this very fact, it is inferred that all other sins *may be forgiven*, if not in this world, then in that which is to come. One* has gone so far as to say, that "Christ here expressly tells us that all manner of blasphemy against the Son of Man may be forgiven *both in this world and in that which is to come!*" A strange perversion of Christ's words. It is clear that the formula used by our Lord here is a proverbial phrase, designed to exhaust the negation and strengthen the sense of *never*, to show the utter impossibility of men so acting ever being forgiven. Christ does not say, "Any sin will be forgiven in the world to come," but in the strongest manner possible declares that the sin against the Holy Spirit shall never be forgiven. The emphatic language of Mark is decisive on this point:—"Hath never forgiveness, is guilty of an eternal sin."† We cannot argue that because one sin cannot be pardoned here or hereafter—*i.e.*, for ever and aye—therefore other sins, that are not pardoned here, *may be pardoned hereafter*. The Scriptures know nothing of forgiveness without repentance and faith, and not the slightest hint has been given that those necessary conditions of pardon are possible in the hereafter. To argue that because one particular sin cannot be forgiven either here or hereafter, is an express declaration that all other sins may be forgiven both here and hereafter, is a transparent fallacy. It is like saying because God says: "Fornicators and adulterers I will judge," therefore He expressly tells us He will judge no other sinners; or, because punishment is denounced upon some sins, it is an express declaration that no other sins will be punished!

* Dr. S. Cox, "Salvator Mundi."

† The various readings are, eternal condemnation, eternal punishment, eternal sin. The Revisers have chosen the last. Mark iii. 28, 29.

Such a clear and strong utterance of our Lord affords no ground for the belief that there can be forgiveness hereafter. The true and proper import of the phrase is to show the utter impossibility of it. Olshausen says: "The sentiment which is expressed by the defenders of the restoration of all things, against the doctrine of the eternity of the punishment of the wicked, *may be frequently based upon a feeble moral consciousness*, yet it has no doubt a deep root in noble minds; it is the expression of a heartfelt desire for a consummate harmony throughout creation. But considered from a purely exegetical point of view, we must confess that no passage in the New Testament affords clear and positive testimony for the consummation of this heartfelt desire." This is the deliberate opinion of a competent authority as to the evidence of Scripture, and who was not without sympathy with the Restorationists.

SECTION IV.—APOSTACY FROM CHRIST BRINGS ETERNAL PUNISHMENT.

Nearly akin to the preceding are two passages in the Epistle to the Hebrews, that state very clearly and strongly the unchangeableness of the state of the lost: "As touching those who were once enlightened, and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing* they crucify to themselves the Son of God afresh, and put Him to an open shame. For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God; but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned" (vi. 4-8).

This asseveration of the impossibility of renewing again unto repentance those who thus fall away, seems

* Revised Version, margin, the while.

to be absolute, embracing both worlds. If it had been possible in the hereafter, though not in this world, surely the writer would have said so, or at least would have limited the impossibility to the present world. That he has done neither is very significant, and gives the impression that the impossibility is absolute and eternal. And the reason is obvious from the very nature of the case. There is no lack of power or willingness on the part of Christ to save; but as He is the only one that can save—and as He is despised and rejected, “crucified afresh,” and “put to an open shame,” there can be no salvation. The illustration of the unfruitful land, rejected, and nigh unto a curse, whose end was to be burned, clinches the argument. “As the land of Sodom was given up to ‘brimstone, salt, and burning,’ and as Jerusalem which had so resisted the grace of God was then nigh unto a curse, and in a few years was to be burned (‘burnt up their city,’) so the abusers of God’s grace would experience the consuming fires of the last judgment.”

The second passage is x. 26-31, and combines in its argument both the sin against the Holy Spirit and the falling away from Christ: “For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries. A man that hath set at nought Moses’ law dieth without compassion on the word of two or three witnesses; of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know Him that said: Vengeance belongeth unto Me, I will recompense. And again, The Lord shall judge His people. It is a fearful thing to fall into the hands of the living God.”

Here we have a series of universal propositions clearly stated or implied. (1) There remaineth no more a sacrifice for sins. No other than that which has already

been offered can avail with God for salvation; and that may be rejected and despised. (2) Christ is the only Saviour; and He may be trodden under foot. (3) The blood of the covenant alone can cleanse from sin; but it may be counted an unholy thing. (4) The Holy Spirit is the Divine Agent that alone works repentance; but He may be treated with contempt and scorn; and if men reject the one only sacrifice, trample on the one Saviour, despise the only cleansing blood, and insult the Spirit of God who alone can convince and convert, how can they be saved here or hereafter? What remains to them but a horrible realization of judgment and the fierceness of devouring fire? There is no limitation to this world. We feel bound to regard it as equally applicable to the world to come as to this. An argument from the lesser to the greater is used. If the offender against Moses' law died without mercy, a sorer punishment—how much sorer no man can tell—awaits him who rejects and despises the Gospel. He realises that fearful thing: "falling into the hands of the living God," to whom vengeance (awarding what is right) belongs.

Our Lord's teaching confirms all this. "If the salt have lost its savour, wherewith shall it seasoned. It is fit neither for the land nor yet for the dunghill; men cast it out." Does not this seem to mean utterly lost, without the possibility of restoration?

SECTION V.—CHRIST'S TEACHING CONCERNING THE STATE OF THE DEAD BEFORE THE JUDGMENT.

In the parable of the rich man and Lazarus, Christ lifts the veil and gives us, in figure, a glimpse of the world of spirit after death. Probably this is the intermediate state between death and judgment. "And in Hades the rich man lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said: Father Abraham, have mercy on me; and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham

said : Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus, in like manner, evil things ; but now here he is comforted, and thou art in anguish. And beside all this, between us and you, there is a great gulf fixed, that they who would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee, therefore, father, that thou wouldest send him to my father's house ; for I have five brethren ; that he may testify unto them, lest they also come into this place of torment. But Abraham said, They have Moses and the prophets ; let them hear them. And he said, Nay, father Abraham ; but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead " (Luke xvi. 23-31).

It is true this is a parable, but like all Christ's parables it is designed to teach great spiritual truths. What are the chief points in it ? It teaches clearly and authoritatively that retribution begins immediately after death ; that the two states are separate and distinct ; that there is no passing from one to the other, and consequently no second probation there. That there is no alleviation of suffering, far less deliverance from it ; and that the means of grace are sufficient in the present life. Had there been any means—any hope of escape, even after cycles of ages—surely we might expect the loving Saviour to have intimated it through Abraham to his suffering son in answer to his pitiful pleadings. This was the grand opportunity for inspiring the lost one, and through him all mankind, with the larger hope, and if it had been possible, was it not cruel to withhold it here ? That no such hope was held out, may surely be regarded, as a proof that it does not come within the range of possibility.

But some say Christ's cross has bridged the gulf. A fine poetical expression ; but where is the chapter and verse for it ? Christ says the very contrary. See, says one, the good effect of the pains of hell on the rich man. Already he is softened and improved, and becomes concerned for the good of his brothers. But did his concern for them spring from pure, unselfish benevolence ? It probably sprang

from another source altogether. The consciousness now that his example and influence over them had been for evil and not for good, formed part of his tormenting flames; and if they came there partly through his instrumentality, their presence and upbraidings must necessarily greatly aggravate his sufferings. But, in any case, both his cry for relief for himself and his request for more light for his brothers, were alike without result.

If this great gulf is fixed, and cannot be passed, between death and judgment, is it likely to be more passable after the eternal judgment, which is always represented as fixing the doom of man for ever? No wise man, in the face of our Lord's words, will trust this phantom bridge. It is a creation of the imagination, and when most needed will "vanish like the baseless fabric of a vision"; or, like the bridge of Mirza in Persian story, will let the unworthy drop through into the gulf beneath. To hold out such a prospect is only like the mirage, or will-o'-the-wisp, to lure poor mortals on to bitter disappointment and certain destruction. The light that leads astray here is not light from heaven. Surely Christ, the Friend of man, the true Witness, who knows all about the world to come, and came to deliver men from sin and its wages—these tormenting flames—is a thousand times rather to be believed than any imaginary bridge-builder whatsoever. We conclude, then, that if the chasm cannot be bridged in Hades before the judgment, it is not likely to be bridged in Gehenna, after it.

SECTION VI.—SOME CONTRASTS OF THE DESTINIES OF MEN.

There are many short passages scattered up and down in the New Testament containing striking figures and strong antitheses, conveying the idea that in the future world the good and the bad are separated, and their state fixed and unalterable, *e.g.*, "The wheat is gathered into the garner, but the chaff is burnt up with unquenchable fire" (Matt. iii. 12).

The eight beatitudes wind up with "Rejoice, and be exceeding glad, for great is your reward in heaven"; while

the corresponding eight woes pronounced by Incarnate Love end with : "How shall ye escape the judgment (condemnation) of Gehenna?" "He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned" (Matt. v. 1-12 ; xxiii. 13-33 ; Mark xvi. 16).

In John's writings a sharp contrast is drawn between the final destiny of the good and the bad. Believers are saved, shall not perish, shall never die, shall not see death, shall not come into condemnation, shall have eternal life, have already passed out of death into life, and shall be with Christ in the many mansions of His Father's house ; while disbelievers are condemned already, shall die in their sins, have not life, shall not see life, abide in death, and the wrath of God abideth on them.

The ministration of the Gospel is to them that are perishing, a savour from death unto a deeper death ; and to them that are being saved, a savour from life unto a higher life (2 Cor. ii. 15, 16).

"Be not deceived ; God is not mocked ; for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption, but he that soweth unto the Spirit, shall of the Spirit reap eternal life" (Gal. vi. 8).

Some are "rich towards God," and "lay up for themselves treasures in heaven"—"a good foundation against the time to come." Others "are treasuring up for themselves wrath in the day of wrath, and revelation of the righteous judgment of God ; who will render to every man according to his works." The former are "vessels of mercy prepared unto glory ;" the latter "vessels of wrath fitted unto destruction."*

"We are not of them that shrink back unto perdition ; but of them that have faith unto the saving of the soul" (Heb. x. 39). "The end of the enemies of the Cross of Christ is perdition, but our citizenship is in heaven" (Phil. iii. 19, 20). "He also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger ; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence

* Matt. vi. 20 ; Luke xii. 21 ; 1 Tim. vi. 17-19 ; Rom. ii. 5 ; ix. 22, 23.

of the Lamb; and the smoke of their torment goeth up for ever and ever; and they have no rest day and night. And I heard a voice from Heaven saying: Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; for their works do follow them" (Rev. xiv. 10, 11, 13).

Can anything be stronger and more striking than this? The wine of fornication—*i.e.*, of sin—and of the wrath of God are one and the same—the one indicating the cause, the other the effect. The wine of sin is called the wine of wrath, because it ends in the ruin of those who drink it (pp. 175–177).

These contrasts might be multiplied a hundredfold from the Scriptures, and all teach the same thing.

SECTION VII.—SECOND COMING OF CHRIST—THE JUDGMENT, AND THE END OF ALL THINGS.

I.

THE HARVEST OF THE WORLD.

The Kingdom of Heaven has been established in the world for the purpose of saving men. When its work is done—the day of grace ended—the period of probation brought to a close—there will be a complete and final separation of the good and the bad. The saved, delivered from sin and all its consequences, will be gathered home to the heavenly kingdom; and the unsaved left to perish in their sins. This is represented in Scripture in a variety of ways. It is the harvest of the world, the vintage of the earth, the end or consummation of the age, the last day, the general judgment, when the affairs of this world will be wound up and the destinies of men fixed. In the parable of the tares, Christ says: "Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into My barn." His disciples said: "Explain unto us the parable of the tares of the field. And He answered and said, He that soweth the good seed is the Son of Man; and the

field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil; and the harvest is the end of the world; and the reapers are the angels. As, therefore, the tares are gathered up and burned with fire, so shall it be in the end of the world. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

"Again, the Kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels; but the bad they cast away. So shall it be in the end of the world: the angels shall come forth and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth."*

No language can be clearer or stronger, in expressing the completeness and finality of the separation between the righteous and the wicked, than this description of the end of the world given by the "Gentle Jesus."

To the same effect John says: "And another angel came out from the temple, crying with a great voice to Him that sat on the cloud, Send forth Thy sickle and reap; for the hour to reap is come; for the harvest of the earth is over-ripe. And He that sat on the cloud cast His sickle upon the earth; and the earth was reaped.

"And another angel . . . called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel cast his sickle into the earth, and gathered the vintage of the earth, and cast it into the winepress, the great winepress of the wrath of God."†

* Matt. xiii.

† Rev. xiv. 14-20.

The winepress is an Old Testament figure, setting forth the wrath of God in the punishment of His enemies (Isa. lxiii. 1-6), where the enemies are crushed as grapes by the conquering hero; indicating a complete and final overthrow of His enemies.

II.

CHRIST'S ACCOUNT OF HIS SECOND COMING.*

In the discourses of Christ delivered during the last week of His life in Jerusalem, He foretells the final doom of that wicked city, and the complete overthrow of the Jewish state. But there is a close analogy between all the great judgments of God on earth. "The manifestation of the judicial vengeance of God in the flood, and the fiery doom of Sodom, and the destruction of Jerusalem by Nebuchadnezzar, are symbols of the final separation of all men into two classes, the righteous and the wicked; and the righteous retribution of God." Our Lord, after depicting the destruction of Jerusalem by the Romans, passes through it to the great catastrophe that shall come upon the world. He links the near and far together. In the mighty sweep of His vision the intervening space vanishes. He sees them in perspective, and presents them to human vision, in a series of dissolving views, the one melting into the other.† These two tragic events have many things in common, and many points of analogy. They are both a coming of the Son of Man. Every signal manifestation of the right and vindication of the truth in judgment, is called in Scripture a "coming of the Lord" (*Robertson*). The coming of Christ in His providence to judge Jerusalem and the Jewish nation, is the symbol and prophecy of His Personal Coming to judge the world. The language of Christ, so grand and clear, rises higher

* Matt. xxiv. ; Mark xiii. 1-37 ; Luke xii. 35-38 ; xxi. 5-36.

† Just as the Old Testament prophets connect with the coming of Christ all the glorious results of it, without taking special note of the vast ages required for their development and consummation.

and reaches far beyond any mere national event. It indicates that Christ's kingdom shall be established in the ruins of the Jewish polity, and gather into itself the elect of God of all nations; and then cometh the end—the great Day of Judgment—when these words will receive their highest fulfilment in the second Personal Coming of the Lord. Hence the admonitions to watchfulness, prayerfulness, and fidelity are applicable to both.

The faithful and wise house steward is blessed and honoured at the coming of his lord; but the evil servant is “cut asunder,” and has “his portion with the hypocrites, where is the weeping and gnashing of teeth.” The wise virgins who were ready went in with the bridegroom to the marriage feast, *and the door was shut*. When the foolish and unready virgins came afterwards, saying: “Lord, Lord, open to us,” He answered them, “I know you not.” The Lord cometh to make a reckoning with all His servants to whom He had given talents to trade with. The good and faithful servants are commended, promoted, and “enter into the joy of their Lord.” But the “wicked and slothful servant,” who had not made a right and profitable use of his Lord's money, is condemned—deprived of what he has—and cast into the outer darkness, where shall be the weeping and gnashing of teeth.*

Our Lord now proceeds to give a parabolic description of the general judgment:† “When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit on the throne of His glory, and before Him shall be gathered all the nations; and He shall separate them one from another, as the shepherd separateth the sheep from the goats, and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. . . .

* Matt. xxiv. 45-51; xxv. 1-30.

† Matt. xxv. 31-46.

Verily, I say unto you, inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me."

All the nations—the whole human race, are gathered before the Judge. The sheep and the goats, representing the righteous and the wicked, are Old Testament figures; as are also the right and left hand of the King—the right hand signifying approval and love; the left, rejection. The just are those who have evinced their true character by good deeds—not "dead works,"—but the outflow of a living tide of love from faithful hearts. They learn that the expression of their humble love does not terminate with men, but passes through them to the Lord Himself, who is one with His people. And they are welcomed into the Kingdom of God, prepared for them from eternity, and for which their faithful love and good deeds have *prepared* them. The unjust have made it clear by their useless, unprofitable lives, that they are destitute of true love to God and man: "Inasmuch as ye did it not unto one of these least, ye did it not unto Me." They are dismissed and doomed—devoted to destruction. Though capable of loving and being loved, their not loving, has deprived them of all true love, and the capacity for the highest happiness, and has *prepared* them for the society of the loveless alone, and all the resultant misery—the eternal fire prepared for the wicked. Our Lord sums up His description with these emphatic words: "And these shall go away into eternal punishment; but the righteous into eternal life."

It is obvious that life and punishment are descriptive of opposite states, and the same duration is predicted of both. Dean Alford says: "The same epithet is applied to kolasis, punishment, and to zoē, life. The life here is not bare existence, which would have annihilation as its opposite, but *blessedness and reward*; to which punishment and misery are the antagonistic terms." And the qualifying adjective applied to both, means endless duration; unless there be something in the nature of the subject spoken of that requires limitation. All earthly life, it is true, comes to an end; but we know of nothing in that spiritual state, called eternal life, that can limit it. Neither do we know

anything in that spiritual state called punishment that can bring it to an end. If eternal is limited here, it must be because punishment possesses some recuperative power that leads on to restoration, or some property that results in utter annihilation. But we have already seen (pp. 181-3 and 283-7) that kolasis, punishment, in the time of Christ and centuries before and after, in classic and sacred literature, meant only punishment pure and simple, and often capital punishment. Can any good and sufficient reason be shown why it should be taken in a different sense here? We can see none. On the other hand, if the soul become at any time extinct, punishment in that case could not be called eternal. There can be no punishment without conscious pain. Professor Barrow truly says: "Death, as the penalty of sin, in the sense of annihilation, is an intelligible idea; but that would not be eternal punishment. The death itself, in the sense of non-existence, would be eternal; but the punishment would be its own limitation. It must cease when there is no being to receive it. We can as well conceive a man to be punished one thousand years before he begins to be, as one thousand years after he has ceased to be." We can see no valid reason why *aiōnios* should be taken as meaning eternal, endless duration, when applied to life, and not when applied to punishment. Olshausen says: "The expression denotes here 'eternal condemnation.'"

It is argued that good, being of the nature of God, is eternal, whereas evil is only an accident, and therefore it and its consequences are only temporary. But we know good and evil only as qualities in moral agents; and as it regards created beings, it is difficult to see how the one quality can be eternal any more than the other. But, at any rate, this idea lies outside the range of Scriptural exegesis, and so outside the sphere of our inquiry.

III.

PAUL'S DESCRIPTION OF THE SECOND COMING OF CHRIST.

I Thess. iv and v.—"The Lord Himself shall descend from heaven, with a shout, with the voice of the

archangel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in nowise escape. God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him." (1 Thess. iv. 16, 17; v. 2, 3, 10.)

2 Thess. i. 6-10—"It is a righteous thing with God to recompense affliction to them that afflict you, and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of His power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus; who shall suffer punishment, even eternal destruction from the face of the Lord, and from the glory of His might, when He shall come to be glorified in His saints, and to be marvelled at in all them that believe in . . . that day."

The punishment that those shall suffer, is here described as consisting of eternal destruction—*olethros*, *aiōnios*. "This is the only passage in Paul's epistles in which everlasting damnation is openly declared; and even assuming that *aiōnios* may in itself mean an uncommonly long time, yet it is not to be disputed that the comparison with the formula 'eternal life' does not permit us to interpret the phrase *olethros*, *aiōnios*, otherwise than of everlasting damnation."* It has already been shown, that the strong word *olethros*, means only destruction, ruin, death; and combined with eternal, seems utterly to preclude any hope of recovery or limitation. "For the supposition that Paul did indeed, in this earliest of his epistles, still teach everlasting damnation, but gave it up in later times, there exists no sufficient

* Olshausen.

foundation, because the bringing back again is nowhere freely and openly declared" (*Olshausen*). It will be observed that the phrases, rendering vengeance and suffering punishment, or paying the penalty, are in accordance with classic usage, and indicate punishment by law. "As in the whole course of the world's history, so also in the coming of Christ, God manifests Himself as the *Just One*, who weighs rewards and punishments by an unalterable law."

This eternal destruction is described and emphasized yet further, as being "from the face of the Lord and from the glory of His might." Some have regarded this as indicating the source—the point of departure—of the punishment; others, with more reason, as describing the nature of the punishment, as separation from the presence of the Lord, where there is fulness of joy, and from His glorious power; because the looking on the face of the Lord, is used to denote the approach of God and of eternal happiness.

"Touching the coming of our Lord Jesus Christ and our gathering together unto Him; . . . let no man beguile you in any wise: . . . the man of sin—the son of perdition . . . the lawless one—shall be revealed: . . . whose coming is according to the working of Satan, with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error (an energy of delusion) that they should believe a lie: that they all might be judged (condemned) who believe not the truth, but had pleasure in unrighteousness. But we are bound to give thanks to God always for you; . . . for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth; whereunto He called you through our Gospel, to the obtaining of the glory of our Lord Jesus Christ" (2 Thess. ii. 1-13).

Here there is a fearful progress of sin unto destruction. God punishes sin by sin, error by error. Those who cherish not the love of the truth, are given up to Satan's delusions; and they believe a lie. Truth is to them error,

and error truth. This judicial blindness and hardness of heart have their awful climax in "that they all may be judged"—condemned. "This judging is spoken of with a reference back to chapter i. 9, to eternal destruction, and must be understood of eternal condemnation, as in the parallel passage (Rev. xix.), 'All who received the mark of the beast and worshipped his image, were cast into the lake of fire'" (*Olshausen*).

IV.

THE JUDGMENT COME, AND ITS RESULTS.

Rev. xi. 18; xx. 12-15.—"And the nations were wroth, and Thy wrath came, and the time of the dead to be judged, and the time to give their reward to Thy servants the prophets, and to the saints, and to them that fear Thy name, the small and the great; and to destroy them that destroy the earth. And I saw the dead, the great and the small, standing before the throne; and books were opened; and another book was opened, which is the Book of Life; and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them; and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the Book of Life, he was cast into the lake of fire. Verse 10—And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever."

Hades, the prison-house of the wicked, is now no more needed, and merges into the lake of fire, with death; which represents all the penal consequences of sin. This is the second death. It would be difficult to find the idea of endless perpetuity set forth in stronger terms. There is no shadow of hope of relief or termination here.

"Hallelujah! for the Lord our God, the Almighty, reigneth. Let us rejoice and be exceeding glad: . . .

for the marriage of the Lamb is come, and His wife hath made herself ready. . . . Blessed are they which are bidden to the marriage supper of the Lamb. . . . The Faithful and True. . . . The Word of God . . . treadeth the winepress of the fierceness of the wrath of Almighty God. And He hath on His garment and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.* Victorious over all enemies.

“Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and God Himself shall be with them, and be their God ; and He shall wipe away every tear from their eyes ; and death shall be no more ; neither shall there be mourning, nor crying, nor pain, any more. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone ; which is the second death.”†

“Come hither, I will show thee the bride, the wife of the Lamb. . . . And he showed me the holy city, Jerusalem, coming down out of heaven from God, . . . the glory of God did lighten it, and the lamp thereof is the Lamb. And the nations shall walk amidst the light thereof. . . . And there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie ; but only they who are written in the Lamb’s book of life.”‡

“Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter by the gates into the city. Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie.”§

V.

THE DESTINIES OF MEN FIXED, FINAL, AND ETERNAL.

After a glowing description of the heavenly Jerusalem—the City of God—there follows a passage that seems plainly

* Rev. xix. 6-11, 15, 16.

† Rev. xxi. 3, 4, 8.

‡ Rev. xxi. 9, 10, 23, 27.

§ Rev. xxii. 14, 15.

to teach—if it teaches anything at all—that at the judgment the characters and destinies of men are fixed and unalterable for ever (Rev. xxii. 11-13): “He that is unrighteous, let him do unrighteousness still (yet more); and he that is filthy, let him be made filthy still; and he that is righteous, let him do righteousness still; and he that is holy, let him be made holy still. Behold, I come quickly, and My reward is with Me, to render to each man according as his work is. I am the Alpha and the Omega, the First and the Last, the Beginning and the End.”

The Alpha and the Omega—who from His perfect knowledge and His eternal and unchangeable nature has a right to speak—lays down a clear line of demarcation, and entire separation. There is no opportunity given for change. Each class remains where it is, and as it is. The only change possible, if change it be, is progress—progress in evil and progress in good; and so progress in misery and progress in happiness.

Such are some of the passages of Scripture bearing upon the future state of men. What do they teach concerning it? We submit they clearly mark off, and separate by a mighty impassable chasm, the two great classes of mankind, and show the chief features of their condition to be reality, fixity, and continuity. In the whole Word of God we look in vain for any indication of change, or passing from one state to another, or for termination. If these Scriptures do not teach changeless continuity, what do they teach? And what can teach it, if they do not? After a long, patient, and candid examination, we have been led up to the conclusion, that the destinies of men, both as it regards rewards and punishments, *are eternal*. If there be any meaning in language, any sense in grammar, any force in laws of interpretation, *that* seems to be the will of God, so far as He has revealed it to us. We may shrink from it, dread it, and wish it had been otherwise; but as honest men we must accept it as God's will, until a new revelation be given. But we must never forget that Christ came not to condemn men, but to save them from this terrible doom; and whosoever believeth shall be saved.

And what is there to set against all these clear and

emphatic statements of the Word of God? Nothing—simply nothing but speculations, theories, and far-fetched inferences. One plain “Thus saith the Lord,” would be infinitely better than bushels of theories and special pleading, and would set the matter at rest; but that is not forthcoming. It is curious to observe how those who can furnish no text of Scripture in support of their views, wax eloquent in their denunciation of “texts.” They go in for *principles*, not texts! A very convenient “cry” for those who have no texts. But how can there be principles of Divine authority without texts? It is wrong, no doubt, to wrench an isolated text from its connection, and build a theory upon it, that may be at variance with every other text, and the general scope and spirit of the Scriptures. But how if all the texts on the same subject say the same thing? Are we to reject these witnesses because they *are texts*? If it be wrong to build on isolated passages torn from their proper connection, it must be far worse to build theories founded on no text at all, but on mere conjectures, and speculations, and vain imaginings, opposed to all texts and principles of the Gospel of Christ—castles in the air—which render the plainest teaching of the Word of God of none effect.

CHAPTER VII.

OBJECTIONS TO THE ETERNITY OF PUNISHMENT.

Far be it from God, that He should do wickedness ;
And from the Almighty, that He should commit iniquity.
For the work of a man shall He render unto him,
And cause every man to find according to his ways.
Yea, of a surety, God will not do wickedly,
Neither will the Almighty pervert judgment (Job xxxiv. 10-12).

SECTION I.—REPUGNANT TO HUMAN FEELING.

That human beings bearing the image of God, yet coming into this world with a fallen depraved nature, after spending a few short years, often amid very unfavourable circumstances, should suffer for ever, is an appalling thought, that may well make the stoutest heart quail ; and is undoubtedly repugnant to human feeling. And this repugnance presents a strong objection. Canon Kingsley makes a frantic appeal to human sympathy against it. "Would you," says he, "make anything, which you were certain would be miserable for the majority of its existence, much less for ever? Are you satisfied when you see a poor sinner going straight towards hell? If God is satisfied at seeing him damned, are you? If God's love is content, is yours? If God's pity is shut up, is yours? If God *wills* that he should have no hope or chance for ever, do *you will* it? Would you be glad to see him saved? Would you not, now, honestly, be glad to save any living being from endless, hopeless misery? And is it the worse or the better part of you, the highest or the lowest, the righteous or the unrighteous,

that yearns after poor wretches going down to the pit?" In all this passionate appeal, the Canon does not trouble himself with any inconvenient question, such as, "Is it right that men should reap as they have sown? And, if right, can God or man prevent it?"

This may be taken as a fair specimen of the putting of the case by this school of thought. But it is difficult to see what such an *ad captandum* appeal has to do with the question. It is a mere *brutum fulmen*, a harmless thunderbolt, altogether beside the mark. It is asking the criminal to pronounce judgment on the judge that judges, the law that condemns, and the sentence awarded him. As a matter of course, all the sympathies of criminals—and in this case every man is one—are with the criminal who thinks it a very wrong thing that there should be any punishment at all. But punishment, human or Divine, is not a thing that can be meted out and determined by human sympathy, but by law, truth, and right. Every day we see human feeling (which is ever liable to be blinded and warped) utterly discredited in its judgments in the affairs of men; how then can it possibly be deemed competent to judge justly and impartially of God and His ways?

Is eternal punishment the only thing in God's dealings with men that is repugnant to our feelings? Are they not shocked and lacerated by countless events in this life? Who can measure the pain, suffering, and sorrow, we see around us? Some lives are one long-continued pain, others one long-drawn-out sorrow. "Would *you* make anything, which you were certain would be miserable for the majority of its existence?" Of course you would not; but God does; and therefore, judged by this standard, He must be a monster of cruelty!

Paul speaks of some who "desire to be teachers of the law, though they understand neither what they say nor whereof they confidently affirm." One is tempted to ask, Does Canon Kingsley understand what he says? What human heart is "satisfied," "content," with the sufferings of God's creatures in the present life, or in that which is to come? What human heart would not, if it could, save from suffering in both worlds? But is man therefore better

than God? The question is, Is it in accordance with the law of our being, the law of God, and the eternal principles of rectitude? And, if so, is it possible to prevent or remove it? By Canon Kingsley's criterion, the whole course of nature stands condemned. Countless millions of the human race are born to a life of pain and sorrow. While yet the world was young, it was written, "Man is born to trouble as the sparks fly upwards," and a modern poet has sadly sung :

Man was made to mourn.

Under the present constitution of things, it is impossible to escape suffering, a great part of which is penalty for breach of law, which God Himself cannot prevent.

Men are under the reign of law, natural and moral, in this life and in that which is to come ; and they can no more escape from it and its results than they can escape from themselves. Law is within and around us. The universe is full of it. If we ascend up to heaven it is there, and if we descend into hell we shall find it in full operation there. No creature in heaven, earth, or hell, can escape from its all-embracing sweep and its inevitable results. God Himself ever acts through, and in accordance with it, for the accomplishment of His purposes. From all we see of the operations of law in the present life, we are forced to the conclusion that it pays no regard to the sufferings of the creature. "Law does not stop because human misery is involved in its operation ; no law or principle of nature does. Winds and waves, gravity and electricity, famine and pestilence, are all deaf to the cry of suffering men."* The laws of nature sweep on without taking the slightest notice of suffering. The law of heredity transmits painful and blighted lives to multitudes of innocent beings. Gaunt famine, by a terrible death, lays low millions of the race ; *e.g.*, one in China in 1878 swept off thirteen millions. The earthquake of Lisbon in a moment engulfed from sixty thousand to eighty thousand men, women, and children in one promis-

* Dr. James McGregor.

cuous grave; while a more recent one in Java, is said to have swallowed up one hundred thousand human beings, young and old, good and bad. The river Hangho, in China, burst its banks in 1887, converting the immense and densely populated district of Honan into a raging sea, destroying one hundred thousand human beings, and causing untold misery. It was said the fate of the dead was better than that of the millions who survived. And what shall be said of the fearful ravages of plague and pestilence, and the terrible horrors of war that have made whole countries desolate? The late Henry Richards computed that war had carried off eight hundred and sixty millions of mankind, to say nothing of the immeasurable evils accompanying it. And who can measure the misery caused by what seem to us the merest accidents? Some sudden depression of the atmosphere takes place, or a miner thoughtlessly strikes a match, and three hundred brave men never see the light again. The *Royal George* capsizes, and nine hundred gallant men perish in the sea. The splendid ironclad, *Captain*, through some error in construction or handling, goes down in a moment on her first voyage, with one thousand picked men; and the shadow of death is cast over many a home. The pilot of the *Princess Alice*, it is said, gave a wrong turn to the wheel, and six hundred happy trippers find a watery grave; and all London is shocked. The Tay Bridge—a splendid work of modern skill—in a storm gives way, and bridge and train and human freight are buried beneath the waves. And what are these to the numberless terrible calamities that are constantly taking place in the world, under which poor human nature reels and staggers? And what can we say to all this? What human heart would permit all this misery if it had the power to prevent it? Let us ask Canon Kingsley's questions in reference to it:—"If God is satisfied with it, are you? If His love is content, is yours? If His pity is shut up, is yours? Would you not, now, honestly, be glad to save any living being" from such suffering? There are a thousand things in this world utterly repugnant to human feeling that we are obliged to put up with, because we cannot help ourselves. God is Almighty, All-wise,

and All-good, yet He has established and sustains the economic system that admits of all this suffering, and the laws that bring a great part of it; and He permits it to go on through all the ages, and, therefore, by Kingsley's rule, stands condemned. But are we competent to pronounce judgment on the laws of nature, and the God of nature, as unwise, unjust, and cruel? for it really comes to that. Would it not be more becoming in us, in presence of such profound mysteries, to admit that *there might be some flaw—some weak point*, in our view, and with all humility say: "Even so, Father; for so it seemed good in Thy sight."

I know the shrinking and the fear,
When all seems wrong, and nothing clear;
But I can wait till He explains,
Because I know that Jesus reigns.

Were we to make our feelings the standard by which to judge God and His dealings with men, could we believe in a beneficent righteous God at all? John Stuart Mill has keenly argued, that the existence of so much evil in the world, is utterly inconsistent with the being of a God, at once infinitely powerful, wise, and good. Such a Being, he was assured, would have created a world of unmingled happiness. And, on the ground of *mere* feeling, there seems no escape from such a conclusion.

Judge not the Lord by feeble sense.

But that is just what poor ignorant mortals are ever doing. If we do not understand the open mystery of suffering here, how can we expect and presume to understand the deeper and darker mystery of suffering in the hereafter.

If punishment were an arbitrary thing, inflicted or withheld, increased or lessened, at the pleasure or caprice of the judge, the appeal to sympathy might have some force. But the Divine Being must not be conceived of as an oriental despot who assigns to prison, or "the happy despatch," or raises to honour and power, by a mere whim or freak of fancy. The Judge of all the earth ever does

RIGHT. "Just and true are all Thy ways, Thou King of saints." All His judgments are in accordance with unchangeable law, and the eternal principles of truth and right; and the appeal to feeling is altogether out of place. But are not the terms judge and judgment only figures of speech? All the laws of God, moral and physical, are self-executive, and bring their own retribution with them. What is punishment but an order of sequence—the natural and inevitable result of human conduct—that can no more be cut off than light can be cut off from the sun? Does God interfere with the operations of law in this world? If a man casts himself down before an express train, does God stop the train to save the man? If a man leaps down a precipice, does God suspend the law of gravitation that no hurt may result? Does He arrest the law of heredity that innocent beings might not suffer? He is able, so far as mere power is concerned, why then does He not do it? It cannot be from want of love! We may be well assured there must be some good, wise, and strong reasons that prevent such a Being from interfering with the established order of things. If we saw such interferences with the operations of natural law, here, we might admit that God may interpose to prevent men from reaping the natural and legitimate results of their conduct hereafter. But as there are no such interferences here, how can we expect them there?

SECTION II.—INCONSISTENT WITH THE CHARACTER OF GOD.

To punish men for ever is said to be inconsistent with the character of God, as the All-merciful Father of mankind. Before, however, building on such an argument, we ought to be well assured what the character of God is—that our conception of it is true and right. Bishop Butler has remarked: "Men are disposed to make free with the goodness of God." It is easy and common to take a one-sided and imperfect view of the Divine character. Men fix their regards on one

or two of the more tender attributes of God, and call that poor fragmentary thing, God. But is this the living and true God—the God of nature and the Lord God of the Bible? A heathen makes an idol of gold or silver, wood or stone, and calls it his god. So he that fixes on the milder side of God exclusively, and calls that *his* God, is as really and truly a maker and worshipper of idols as the poor African who worships his dumb idol or fetich. The idolatry of the one may not be so gross and sensuous as that of the other; but, however intellectual and spiritual, it is idolatry—vanity—still, and cannot be regarded as intelligent knowledge and worship of the living and true God. What is God? We know nothing, and can know nothing of the nature and character of God, or of the mode of his existence and operation, but what He has been pleased to reveal to us in His Word and works.

“The sources of our knowledge respecting God are—our own nature, the world around us, and the Jewish and Christian revelations. Now, in each of these departments of study there are, it must be admitted, indications of character in the Creator, which reveal something very different from mere indiscriminate kindness. Goodness, real, but limited, is indeed manifested on all sides; but equally certain it is, that beneath nature and providence, there is also a severity which clearly contemplates other ends besides the enjoyment of creatures,—a fixed will to uphold law at all risks, and to carry out plans at great cost and suffering to sentient beings.

“Mr. John S. Mill was so much impressed with the severe and awful element in nature, that he doubted whether the Cause of the Universe was as good as is commonly represented. The forces of the Kosmos, as he has shown in a memorable passage in his essay on ‘Nature’ (p. 28), operate inexorably; and if free agents become entangled, through their own lack of care or knowledge, in that terrible machinery, no cries of drowning, or agonizing, or lacerated or dying persons, avail to deliver them from destruction. Much, too, of mental and bodily misery inflicted on men in the course of providence, bears the aspect of being not disciplinary but terribly

punitive; and that in a measure which holds out little hope of different treatment beyond. On the ground of nature, apart from revelation, it is exceedingly difficult, as Socrates found it, to make out any evidence of a better state for the generality of souls departed, in case of survival. Nor is this to be wondered at, when it is remembered that outward nature reveals God acting by law alone, of which, we are now Divinely taught, that the 'law worketh wrath,' and cannot save. However great the Divine goodness, it has at least been limited in this world sufficiently to allow the major part of mankind to reap the consequences of perverse freewill under terrible issues of life and death.

"If we turn to the Scriptures, assuredly the modern confident affirmations of the *infinite* tenderness of God towards all creatures, good and bad, seem to obtain slight confirmation from either history or doctrine. The Bible resembles a vast ocean of truth, and, like the ocean, it offers at one time a boundless expanse of calm and sunshine, depths of redeeming mercy overarched by azure heights of love; at another time it is covered with blackness and darkness, the heavens above are red with the fiery storms of Divine indignation when God 'thundereth marvellously with His voice,' denouncing judgment upon the rebellious. . . . The bright current of the Divine promises to penitent men is not more visible to the eye than the fiery stream of curses which rolls its awful tide into the abyss of perdition, carrying upon its waves all obstinately rebellious beings, whether diabolical or human. Mankind can scarcely have been mistaken in gathering, both from nature and from revelation, the conviction that there is some attribute of God, far different from mere fatherly compassion and goodness, concerned in dealing with obstinate offenders. 'Our God is a consuming fire' can scarcely signify that the Divine love is determined on saving desperate malefactors."*

In both nature and Scripture, while God is seen to be merciful and gracious, He is also seen to be terrible

* Rev. E. White's "Life in Christ" (pp. 442, 443).

in His righteous judgments. If He is glorified in manifestations of love, He is equally glorified in manifestations of righteousness. Both the natural and moral governments of God are full of such manifestations. But men do not like the severe aspect of the Divine character, and do not care to see it, and so persuade themselves that it does not exist. John Ruskin, in his nervous way, says: "The one Divine—the one ordered sacrifice *is to do justice*, and it is the last thing we are ever inclined to do; as much charity as you choose, but no justice. Nay, you will say, charity is greater than justice! Yes, it is greater, it is the summit of justice, the temple of which justice is the foundation. But you cannot have the top without the bottom; you cannot build upon charity, you must build upon justice." Glorious is the mercy of God, but His justice must not be sacrificed to His mercy; both are essential elements in the Divine character. "Justice and judgment are the habitation of Thy throne, mercy and truth shall go before Thy face." An argument drawn from any conception of the Divine character but that which is true and right, as revealed in His Word and works, is false and misleading.

"I would," said the late Dr. N. McLeod, "be as wide as the love of God, and as narrow as His righteousness." It is but a poor love that has not righteousness as its backbone. All the Divine attributes may be summed up in one—**HOLINESS**. By this we are to understand God's supreme and infinite love of all that is pure and good, and true and right; and His intense hatred of, and opposition to, evil of all kinds. His justice is but the intensive exercise and outward expression of holiness. His very love, therefore, lays Him under infinite obligation to punish transgression. Thus, the very wrath of God, however terrible in itself, has its roots in love; and is but the expression of His intense regard for the welfare of His loving children and His opposition to all that is injurious to their well-being. The love of God compels Him to punish His wayward, prodigal, rebellious children. And, indeed, in His wisdom and righteousness, He has made provision for the punishment of violated law, in the very constitution of moral agents. He

has but to leave them to themselves, and let the law of their nature—which is the law of God—take its own course, and there will be hell enough. God's laws are automatic. Sin brings its own punishment; sin is hell. The Divine Being seems bound by His own nature to visit suffering on wrong-doing.

A God all mercy is a God unjust.

If it be still urged, that the eternal suffering of any of God's creatures cannot be reconciled with His character as the loving Father, we ask: Can the present state of things be reconciled with it? Who can reconcile the introduction of moral evil and all the sin and sorrow, suffering and death, following in its train, with the character of an all-wise, almighty, and benevolent God? Would any one, *a priori*—before these things actually took place—have conceived that they could be consistent with the popular ideal of the Divine character? God is good, God is wise, God is mighty, and yet He has permitted evil to enter and to remain in the world. He must, therefore, be something more than a mere loving Father. The present state, with its heavy burden of sin and misery, has gone on for thousands of years; and if it were to go on for ever, could any of us say it would be wrong or unjust in God to allow it? If men were not to die, but to live on for ever in this world, reaping as they had sown, who could charge God with foolishness or injustice? Death can make no difference in the character of men, or in the principles of the Divine conduct and government; and if men may justly here reap as they have sown, why should it be deemed unjust in the world to come? If, then, the full tide of suffering, through all time, be consistent with the Divine character, how can the suffering in eternity be inconsistent with it?

SECTION III.—ETERNAL PUNISHMENT INCONSISTENT WITH THE CONDUCT OF GOD.

I.

John Foster, the famous essayist and moral philosopher, has constructed a formidable-looking objection on theological

grounds: "Man," he says, "in his natural state is in such desperate disorder, that there is no possibility of conversion and salvation—there is no hope for him—without a direct and special operation of grace upon him; . . . that no man can become good, in a Christian sense—can become fit for a holy place hereafter—but by this operation *ab extra*. But this is arbitrary and discriminative on the part of the Sovereign Agent, and independent of the will of man. . . . How can we conceive that the main proportion of the race, thus morally impotent (that is, really and absolutely impotent), will be eternally punished for the inevitable result of this moral impotence?" This argument, stated in his own words, is founded on the high Calvinistic doctrine of the sovereignty of Divine grace—that God arbitrarily bestows saving grace on some, and withholds it from others—that where granted, it is irresistibly efficacious; and that salvation is altogether independent of the human will, and comes entirely *ab extra*. Burns has pithily expressed this doctrine thus:—

Oh, Thou wha in the heavens dost dwell;
Wha, as it pleases best Thyself,
Sends ane to heaven and ten to hell,
A' for Thy glory;
And not for any good or ill
They've done before Thee.

And, if this doctrine be true, John Foster is right. But this objection lies against all punishment whatsoever, temporal as well as eternal; for to punish men at all, not to say eternally, for not being and doing what they can neither be nor do without Divine grace, which is yet arbitrarily withheld from them, seems so outrageously unrighteous that no right-minded person can conceive of it. It can never be right to punish a man for not flying, when he is not furnished with wings. But such a monstrous doctrine is not true. It is entirely opposed to the Word of God, and utterly contrary to the Gospel of love and mercy, which is a glorious manifestation of God's grace to men *as men*. Had no Gospel been introduced, the law of heredity would have prevailed in the world to come as well as in this, and the state of the children would have

followed that of the parents in spiritual as in temporal things; but the introduction of the scheme of Divine mercy has completely altered the relationship of man to God, and revealed His grace to all men. There are multitudes of men as clever and profound as John Foster, who believe that God gives grace with the Gospel, and withholds it arbitrarily from no man; and that if men do not receive the Gospel when it is offered, the fault is their own. "It is a fact, that the Scriptures do speak of some men as acting a worse and more culpable part than others, without ascribing that worse part to the withholding of the Divine grace with which those others are favoured. Some will rise up in judgment against others and condemn them. Some would have repented had the means been used with them which had been used with others who did not repent. The rejection of the Gospel by the Pharisees, while the publicans received it, is attributed not to the withholding of Divine grace, but to their greater stubbornness of will and hardness of heart. Salvation is attributed to Divine grace; perdition is not attributed to Divine withholding of it, but to human resistance."* If this be so—and who can deny it?—then the most formidable of all John Foster's objections falls to the ground. It is a dangerous thing to found an argument on a theological dogma that may be received in one age and discarded the next.

II.

Some men have strange conceptions of God and His ways; and argue that inasmuch as He "suffers" with men here, and has interposed to save them, He also suffers with them hereafter, and will—some say *must*—interpose to deliver them from hell.

"God, from the beginning, has suffered with His sinful people," says Dr. S. Cox, "and has borne part, and the *greater part*, in the countless and dreadful miseries and conflicts which men have provoked by their sins, and will continue to bear that part in them, till sin and time shall

* Dr. Landels.

be no more. . . . It is this which constitutes the eternal agony and passion of God; this is the cross which He for ever bears; this is the sacrifice which He is always making for the sin of the world. . . . The sacrifice of Christ was but the manifestation within the bounds of time and space, of the eternal passion of the Father. . . . If God suffers with me here because I am His creature, His child, must He not suffer with me hereafter, when my sufferings must be so much more keen and deep?" Again, speaking of heaven as a place of discipline even for the good, this writer says: "How can we grow like God without entering into His eternal passion? He is afflicted in all the afflictions of men, pained by all their sins, grieved in all their griefs; may we not hope, then—must we not hope—that hereafter this spirit of Divine charity will more fully possess us, so that we shall be more truly afflicted by all that afflicts Him; and set ourselves to remedy all the wrongs over which He mourns, and to win back to righteousness those who by their unrighteousness grieve Him to the very heart?"*

1.—These extraordinary statements seem to be grounded on Isaiah lxiii. 8, 9: "So He was their Saviour. In all their affliction He was afflicted, and the angel of His presence saved them." The Revised Version has a marginal reading for the middle clause, which is an exact rendering of the recognized Hebrew text: "In all their affliction He was *no adversary*." And Lowth gives:

And He became their Saviour in all their distresses.
It was not an envoy, nor an angel of His presence
that saved them.

The Septuagint has: "And He became their Saviour from all their affliction; not an elder, not an angel, but Himself saved them"; and the Latin version, "He was made for a Saviour. In all their affliction He was *not afflicted*, and the angel of His presence saved them."

This very uncertain passage furnishes a very "sandy foundation" for such a huge and imposing superstructure. It is true, God is often spoken of in Scripture anthropomor-

* "Salvator Mundi," pp. 164-208.

phically — as “repenting,” “grieved,” &c.; and in the very next verse as “vexed.” “They rebelled and *vexed* His Holy Spirit.” In all this, God, in condescension to human weakness, is represented as feeling and acting as a man would feel and act under the like circumstances; but can we speak or conceive of the Eternal and Unchangeable God—the All-holy and All-perfect Spirit—as having an “eternal agony and passion”?

2.—We know the *man* Christ Jesus suffered and died; as Mediator was made perfect through suffering; was despised and rejected, a man of sorrows and acquainted with grief; wounded, bruised, and cut off out of the land of the living. But can this be predicated of the pure Divine nature? And yet, if it be but the “manifestation of the eternal passion of the Father,” it seems as if the Ever blessed, Ever living One did suffer and die!

3.—The Scriptures teach that the Christ bore the cross, and made a “sacrifice for sin once for all, and put away sin by the sacrifice of Himself”;^{*} but it seems that this is not so; for, according to this writer, the Divine Father “for ever bears the cross,” and is “always making a sacrifice for the sins of the world!”

4.—If God “bears a part, and the greater part, of the dreadful miseries and conflicts of men;” and, because of this has an “eternal agony and passion,” how can He be at the same time *Μακάριος Θεός* (*Makarios Theos*), the Happy God?†

5.—But much of the suffering that men endure in the present world, and probably most, if not all, they will endure in the next, arises from guilt—the consciousness of wrong-doing; but how can an infinitely holy Being share that guilty consciousness so as to enable Him to “bear the greater part” of the “keen and deep” suffering of remorse and despair, the natural and direct product of wrong-doing? And, further, if God bears the greater part of the miseries of men—which are mostly the punishment of sin by Divine ordainment—then it seems to follow that in punishing sin God punishes Himself most of all! If this be not a *reductio ad absurdum*, what is?

^{*} Heb. ix. 26; x. 10.

† 1 Tim. i. 11.

6.—Heaven is always spoken of as, in many aspects, a contrast to the present world. Here we strive and toil; there enter into rest. Here we suffer grief and pain; there all is joy and bliss. This is the scene of conflict and fight; that of triumph and reward. Here the cross; there the crown. But this, it seems, is all a mistake. There, in order to be like God, saints must enter into "His eternal agony and passion," and "share the cross He for ever bears!" The Scriptures tell us there is no sin or death, "neither shall there be mourning, nor crying, nor *pain any more*,"* but they are silent about an eternal agony and passion and cross-bearing in heaven for God or man. Has Dr. S. Cox had a supplementary revelation vouchsafed to him, that he knows so much more about the suffering God, and the agonies of the saints in heaven, than the Scriptures? If so, let him produce evidence that God has spoken by him. "Jesus I know, and Paul I know, but who are ye?"

SECTION IV.—ETERNAL PUNISHMENT UNNECESSARY.

"Why should the perpetual presence of suffering be necessary as a factor in the government of a Being of infinite wisdom, love, and power? Surely such a God would create and govern the world so as to yield unmingled happiness to every creature in it." Here we are brought face to face with the profound mystery of suffering. Why should there be suffering in the world? How long will it continue? What ends does it answer? These are hard problems that may never be solved in this life. Surrounded by inexplicable mysteries whose fringe we can only touch, we are made to feel at every step, our ignorance, smallness, and utter helplessness. What are we each of us but

An infant crying in the night,
An infant crying for the light,
And with no language but a cry?

The obscurities and difficulties of the Divine government

have been a sore trouble and perplexity to the wisest and best of men in all ages.

Canst thou by searching find out God?
Such knowledge is too wonderful for me;
It is high, I cannot attain unto it.

“How unsearchable are His judgments, and His ways past finding out.” But the facts in the open volume of nature and Scripture are plain enough, though the reasons for them may be veiled from mortal sight. Suffering has been a constant concomitant of created sentient beings all through the vast geologic ages, perhaps many millions of years. Organized beings, generation after generation, age after age, have lived, joyed, suffered, and died. Many species have been furnished with weapons of offence of the most deadly kind, while others have been supplied with defensive armour; and both, being capable of hunger and anger, have preyed upon and devoured one another. Thus, from the first dawn of life in the eternities, all through the ages until now, suffering, sharp and strong, has been the constant companion of all animal life. As it has been in all the past, have we any reason to think it will be different in the future?

Then, if we ascend into the higher sphere of the moral world, what do we find? The condition of the whole race of men to-day presents a fearful amount of ignorance and superstition, selfishness and cruelty, oppression and wrong, and disease and death—forming a flood of human misery, dense and dark, universal, unfathomable, inconceivable. And all this has been going on perhaps for many thousands of years. Yet God made men and animals, gave them a sentient nature capable of suffering, and established and maintains that order of things by which they do suffer so terribly. We may conceive of God creating an order of beings incapable of suffering, but would they be *sentient* creatures? If incapable of pain, could they have tasted the sweets of pleasure?

Chords that vibrate sweetest pleasure,
Thrill the deepest notes of woe.

Or He may have created an impeccable race, capable only of doing the right; but such beings would not have been *men*, or moral agents, but mere machines, incapable of virtue and vice, praise or blame, rewards or punishments. Why God formed such a creature as man, with a moral nature and the power of choice, and placed him in circumstances where he must exercise this power for good or evil, it is not for us to say. "Shall the thing formed say to Him that formed it, Why didst Thou make me thus?" But from all we know of God, we may conclude His all-wise and benevolent eye saw the nature He gave him, and the constitution He placed him under, were the best; and in the long run would work out the highest degree of moral excellence, and the greatest amount and the highest kind of happiness for man and the universe at large.

But why does not a God of infinite love stop the tide of sin and misery that covers and afflicts the world; and which must be abhorrent to His own nature? He can do it with a word of His mouth, or a sweep of His hand. But would He not at the same time have to sweep the whole human race into destruction? For, having given man a moral nature, He is bound to govern him according to that nature, or put an end to him. "Hath not the potter a right over the clay, from the same lump to make one part a vessel unto honour, and another unto dishonour?" Yes, and no. So long as the clay is soft and plastic, he can make it into a large or small vessel, plain or ornamental; a beautiful vase or a humble flower pot; but when it is set, and passed through the kiln and burned, he must either use it for what it is, or break it up. Even so the Divine Being, we submit, must govern man according to the nature given him, or break him up altogether. God has limited Himself. His omnipotence ever acts within the lines of His infinite wisdom and rectitude, and in harmony with the eternal and immutable laws He Himself has established. He cannot, therefore, *arbitrarily* interfere to prevent men *from doing wrong*, any more than He interferes to prevent accidents in nature. Neither can He interpose *arbitrarily* to prevent men *from suffering the reward of wrong-doing*, any more than He interferes with the operation of the laws of nature to prevent

the *results* of errors of judgment, bad workmanship, or the evil actions of men. For God to prevent men from sinning, and suffering for their sins, by an exhibition of Almighty power, would be to do violence to man's moral nature, and all the principles of moral government; and would be the mightiest miracle ever wrought in the universe.

It is true God, in His infinite love, has interposed and brought salvation to men by the Gospel. But this gracious measure has been introduced into this rebellious province of His great empire in such a way as not to do violence to the laws of moral government, or supersede, or even suspend them; but, working harmoniously with them, accomplishes ends which they were never designed to accomplish. He has made "the riches of His grace abound toward us in all wisdom and prudence;" so that we can exclaim with Paul: "Do we then make the law of none effect through faith? God forbid: Nay, we establish the law" (Rom. iii. 31; viii. 1-4; Eph. i. 8). There seems, then, no ground for believing that God will, or even can, interpose to cut off the natural and legitimate result of the conduct of men. *If they sin, they must suffer*, unless they comply with the conditions of Divine mercy.

From all this, it is abundantly evident, that both in the natural and moral kingdoms, suffering has conditioned creature-life from its earliest beginning all through the ages until now. May it not, therefore, be regarded as a law or necessary condition of created beings? From our experience and knowledge, can we conceive of creature-life without it? Angels in heaven may have no pain, but we know nothing of the conditions of their life. From the fact that some have fallen, we may infer that the others have, through probation, been raised to such a high degree of holiness as to be free from suffering. And redeeming mercy may, through Christ Jesus, lift up to that higher sphere all souls who comply with its conditions. But the rest of the race—in perfect accordance with the nature and government of God—may remain under the operation of nature's laws, and, therefore, may suffer to all eternity. Suffering seems to be necessary from the very nature of the thing, in the government of

God, and consistent with it through all time; and, if so, who shall say it may not be the same for ever and ever? Given, a being endowed with immortality, a moral nature, freedom of choice, and subject to Divine law, it is submitted that there is no power in heaven, or earth, or hell, that can prevent such a being from reaping here and hereafter whatsoever he has sown.

If suffering be a necessary condition of creature-life, it is no less an essential attribute of law and government. Law implies penalty. Without penalty it would not be law, but mere advice. And there can be no penalty without pain. The well-being of society renders law and government necessary. What would this, or any country, speedily become if there was no law, no government, but every man did just as he liked? Order, liberty, and life, would come to an end. It is the function of the head of the nation—the chief magistrate—to maintain the law in full efficiency; and for this end he must, with firm hand, enforce justice, and inflict penalty on all the lawless and disobedient. He may have no personal pleasure or interest in punishing; but, as the head of the state, and the representative of law and government, and the protector of the rights and interests of his people, he is bound to do it; and should he be so weak or good-natured as not to be able or willing to punish evil, his government would come to an end, and the peace and happiness of the people, aye, their very existence, would be sacrificed. So it is in the government of God. As Head of His great universal family of men and angels, it devolves upon Him to protect their rights and interests; and to this end He must punish transgressors. Not that He derives any personal gratification from the infliction of pain on any of His creatures—for we cannot conceive Him as having revengeful feelings—but as King and Head of moral government, He is bound to maintain law and order, for the well-being of all His obedient children. If He were the weak, easy, good-natured Being popularly conceived of, too good to punish anybody, His government must come to an end; for by this exhibition of weakness and unrighteousness, He would forfeit the esteem, trust, and homage of all

His subjects, whose interests He could not protect, and whose love He would not deserve; and would prove Himself utterly unfit to govern.

There are some who ignore this aspect of God as Governor of the world, and dwell only on what they call the "Fatherhood of God." But this one-sided view of God, by no means gets rid of the difficulty of punishment. A wise father must maintain discipline in his family, and the prodigal of necessity becomes severed from the father's house, and "lost" and "dead" to all its love and joy. The true king, who is the father of his people, is bound to preserve the welfare of his law-abiding subjects, by maintaining the law and punishing the disobedient. Even so, the Great Father and Governor of the Universe, is under obligation to punish the breakers of His laws, for the good of the obedient and holy. The Fatherhood of God is a beautiful idea, first unfolded by Jesus Christ. But it is now often a mere catch phrase, and conveys the impression to the popular mind that God loves all His creatures, good and bad alike; and has no regard to character and conduct in the bestowment of blessing. This view of the Divine Being is false and misleading. As their Maker, He is the Father of all created beings, good and bad; but the Word of Truth speaks of some men and devils who, by rebellion against Him, have forfeited this right, and are "no more worthy to be called His children." Those only who by the Gospel are *reborn*, and have become like Him in spirit, character, and conduct, are in the truest and highest sense the children and heirs of God. Wicked men are called the children of the devil, because they are like him, and do his work; and, therefore, are the sons—*i.e.*, heirs—of wrath, of perdition, of hell. It is of these that Incarnate Love said: "Ye serpents, ye offspring of vipers, how can ye escape the judgment of hell?" We are thus infallibly taught that spirit, character, and conduct, make an essential difference in the relation of the creatures to the Creator, and His treatment of them. They cannot be at the same time, and in the same sense, the children of God and the children of the devil—the children of the kingdom of heaven and the children of hell.

Our conception of God must be wide enough to take

in all His dealings with men, and all that they reveal of Him, both as the righteous Governor and loving Father, unless we adopt the conceit of some ancient philosophers, and believe in a dual God—one all good and the author of good, and the other all evil and the cause of evil. He who has taught us the Fatherhood of God, reveals Him as ONE and undivided ; infinitely merciful, yet terrible in His righteous judgments. “God is love.” “God is a consuming fire.” These are not two, but one God. It is folly to take one without the other. A fragment of God is no God at all, but a monstrosity and a delusion. If God is manifested in the life and teaching of Christ who is the Logos—the Declarer, He is also manifested in the laws of nature. What are these laws but the expression of the will of God, the means and methods of His operations and government, and the reflection of His nature ? And like Himself they “are holy, just, and good.” And from these revelations of God, it is evident that evil has been admitted into the government of God, and, as a necessary consequence, suffering, which is quite consistent with, and an important factor in it. Hence its existence is clearly compatible with the wisdom, power, and goodness of God ; and may be compatible with them for ever. Evil exists in the world, and God has not interposed to put an end to it. Will He ever do so ? Is He under any obligation so to do ? He has given no intimation that He will. But one thing is clear, that so long as sin continues there must be suffering, as the natural and inevitable result of it.

All the ends to be answered by suffering in the Divine government, can be known only by God alone. And yet some of them are obvious enough. Suffering, even eternal suffering, may, for anything we know, be necessary to accomplish high and important ends that cannot otherwise be answered. They may be necessary in the Divine government as a standing exhibition of the terrible evil of sin—to show that God is holy, just, and good ; and that He will maintain the law in all its authority, and His righteous government in all its integrity ; to show that He is wise, and kind, and strong enough to protect the interests and maintain the rights of all

the good and obedient; and that He is therefore worthy of the warmest love and most perfect obedience of angels and men; and also to inspire all holy intelligences with a love of holiness, and a hatred of sin as His enemy and theirs.

When dealing with this subject, a mawkish sentimentality often takes the place of manly thought. Men pretend to be shocked at the idea of God punishing sin in the next world, although they see this world full of suffering by His ordainment. "His majesty may be insulted, His prerogatives invaded, His laws broken, His councils frustrated, His works destroyed, His dominion may be filled with rioting and crime, but He must not raise His hand against the men who thus insult and injure Him! If He cannot restrain them by weakly requesting them to act differently, then He must bless them in their misdeeds, and reward their infamy with a crown."* What would men have? Some think God too good to punish them; others that they are too good to be punished! It seems as if nothing would satisfy them short of making their own God, enacting their own moral laws, and prescribing their own penalties, if any; and every one to do just as he liked, and go to heaven at last! What a strange new moral world we should have if men had their own way!

Whatever ends penalty may be designed to answer in the world to come, it cannot be denied that it answers important ends in this. Men are naturally disposed to make light of wrong-doing. Punishment that is yet future and unseen, has little enough hold upon them: "Because sentence against an evil work is not executed speedily, therefore the heart of the children of men is wholly set in them to do evil." They are no true lovers of their kind; who seek to weaken the sanctions of law, by abolishing or minimizing punishment. To abolish penalty is to degrade and destroy law, and opens the floodgates of vice and immorality, as all history shows. The efforts of those who have taught men, either that

* A. W. L. Barker.

there are no punishments in the world to come, or that they are inconsiderable in measure and duration, have been followed by the most injurious results on public and private morals in all ages. Cicero and some others testify that some philosophers taught that the gods do not punish. "But as soon as this opinion of the philosophers began to prevail among the people, it produced, according to the testimony of all Roman writers, the most disastrous consequences, which lasted for centuries. No subsequent efforts could ever succeed in awakening a fear of Divine punishments in the minds of the great multitude. Hence resulted the deplorable degeneracy of the Roman empire. Truth and faith ceased; chastity became contemptible; perjury was practised without shame; and every species of luxurious excess and of cruelty was indulged. To this corruption no philosopher was able to oppose any effectual resistance, until at length its course was arrested by Christianity.

"Among Christians themselves, such efforts have always been followed by similar disastrous consequences. The papal sale of indulgences, which became general during the twelfth and succeeding centuries, and especially after the crusades, had a tendency in the same way to diminish the fear of punishments, because it was supposed one might purchase exemption from them. The result of this delusion was equally deplorable in this case, as in the one before mentioned; the greatest immoralities prevailed throughout Christian lands, until this evil was arrested by the Reformation, and the fear and love of God were both awakened anew in the hearts of Christians.

"A similar result took place in England in the latter half of the seventeenth century, when some rationalist philosophers, during the reign of Charles II., undertook to emancipate the minds of men from the fear of punishment! The effect of their efforts is well known from history. Frivolity of spirit, immorality, sins of impurity, and all the dreadful consequences of forgetting God, suddenly prevailed. The principles of the English philosophers were gradually diffused through France by the writings of Voltaire, Diderot, and others; and after 1740 they were also adopted and disseminated by

some even in Germany. The history of our own time shows us sufficiently what has been the result of these principles.”*

SECTION V.—ETERNAL PUNISHMENT DISPROPORTIONATE AND UNJUST.

“To punish human beings for ever and ever for a few short years of sinful life, with many difficulties in the way of knowing and doing the right, is so out of all proportion, as to be utterly incredible under the righteous government of God.” It will be observed that underneath this objection there lies the assumption that the evil of sin can be gauged, and the punishment it deserves exactly measured, and all the reasons for it fully known. But it is obvious that these are beyond the ken of mortal man. We may possibly know them hereafter, but certainly not in the present life. The old controversy whether sin be an infinite evil, deserving an infinite punishment, is a region of pure theory, where acute intellects may disport themselves in speculations *ad infinitum*. It would only be a waste of time to enter this boundless field, that can only, after all, yield barren results—mere matter of opinion. Safer far and more profitable is it to fall back upon the government of God in the present world, and gather light, from its facts and principles and modes of operation, concerning His government in the spiritual and eternal world. “God actually exercises dominion or government over us at present, by rewarding and punishing us for our actions in as strict and proper a sense of these words, and even in the same sense, as children, servants, subjects, are rewarded and punished by those who govern them.”†

In the present constitution of things, do we always perceive an exact proportion between sin and suffering? In the whole course of things is the Great Governor careful to maintain, what seems to us, an exact proportion between cause and effect, antecedent and consequent, sin and punish-

* Dr. Knapp, p. 481, note.

† Butler's *Analogy* of Religion, cap. ii.

ment? Adam's sin was to all human seeming a very trivial thing, and yet what dire consequences have followed it—immeasurable, indescribable, inconceivable! What disorder and deterioration in human nature! and what a deluge of sin and misery and death! And if this world were to go on for millions of years, aye, for ever and ever, these terrible results, so far as can be learned from the past, would go on for ever too. And who on earth can point out the exact proportion, or any proportion, between eating a forbidden apple and all the resultant evil?

We observe in the present life immeasurable suffering from the operation of general laws, where no causal blame can attach to the subjects of it, *e.g.*, the victims of famine, storms and tempests, plagues, pestilence, earthquakes, and other natural causes, where the victims have no control over them whatever.

Multitudes again have suffered from the mistakes, follies, and wickedness of others, *e.g.*, the victims of hereditary disease, fraud, oppression, slavery, and war, where the innocent sufferers have been entirely helpless.

But we see also in the case of multitudes who suffer for their own actions, the most severe and dreadful consequences follow the most trifling mistakes, and even errors of judgments, as well as graver misdeeds. The late President Garfield, in speaking to his pupils, said, "The comb of the roof of the court-house at Ravenna divides the drops of rain, sending those that fall on the south side to the Gulf of Mexico and those on the opposite side to the Gulf of St. Lawrence, so that a breath of air, or a flutter of a bird's wing, may determine their destiny. It is so with your lives. A passing event, perhaps of trifling importance in your view, the choice of a book, or companion, a stirring thought, a right resolve, the associations of an hour, may prove the turning point of your lives." Youth is proverbially the period of thoughtlessness and folly, yet it is in that period that human beings are practically called upon to lay the foundations of their happiness and misery in this life, and the happiness and misery of generations following. In the very morning of life, with little knowledge of

themselves and the world, and little experience of men and things, they have to decide what their life shall be—whether it is to be bright and blessed, or the reverse. “Though youth may be alleged as an excuse for rashness and folly—as being naturally thoughtless and not clearly foreseeing all the consequences of being untractable and profligate—this does not hinder but that these consequences follow, and are grievously felt throughout the whole course of mature life. Habits contracted even in that age, are often utter ruin; and men’s success in the world—not only in the common sense of success, but their real happiness and misery—depends in a great degree, and in various ways, upon the manner in which they pass their youth; which consequences they, for the most part, neglect to consider, and perhaps seldom can properly be said to believe, beforehand. Also, in numberless cases, the natural course of things affords us opportunities for procuring advantages to ourselves at certain times, which we cannot procure when we will, nor ever recall the opportunities if we have neglected them. . . . Neglects from inconsideration, want of attention, not looking about us to see what we have to do, are often attended with consequences altogether as dreadful as any active misbehaviour from the most extravagant passion.”*

The same truth has been finely set by our great dramatist :

There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune ;
Omitted, all the voyage of their life
Is bound in shallows, and in miseries.
On such a full sea are we now afloat,
And we must take the current when it serves,
Or lose our ventures.

In practical life, it is often seen that a young person by one rash act, one error of judgment, one false step, is ruined for life; and, by one short course of intemperance and vice, the constitution is shattered, and disease transmitted to

* Butler’s Analogy, cap. ii.

successive generations. But what proportion is there between antecedent and consequent in all this? Have God's dealings with men, during many thousands of years, not established the axiom, that great events spring from small and insignificant causes? "Behold how much wood is kindled by how small a fire!" These are but illustrations of the wide sweep and inflexible operation of natural laws. And the same thing holds good in civil government, which is natural government. A young nobleman rashly engages in treasonable practices in the last century, and forfeits his life, his honours, and his estates; and his family suffer for all time to come. On the other hand, a person contrives to secure the favour of a powerful prince, and has riches and honours heaped upon him; and, perhaps for services not very good, or honourable, he and his descendants for ages are benefited. Where is the proportion in such cases? Thus, in both human and Divine governments—as the result of the operation of natural law—consequences the most important follow the most trivial acts; or neglecting to act, errors of judgment, mistakes and grave misdeeds, where no sort of proportion can be observed between them.

But the duration of future punishment may not depend so much, if at all, on the nature and object of the punishment, as on the nature of the *subject* of it. Future punishment may be eternal because man is immortal. The laws of God being self-executive, sin brings its own punishment. Evil, intentional or unintentional, brings the subject of it into a state of punishment here, from which, very often, there is no escape. A young person takes a false step, and is ruined for the whole of his or her natural life. Adam's one sin brings misery upon his race during its natural life, however long that may be. So a soul that lives and dies in sin, receives the result of that sin during the whole of its natural, *i.e.*, its immortal life. And this by the operation of natural law. And so long as the universe is governed according to law, how can it be otherwise? This must be evident to any ordinary understanding, and is part and parcel of the eternal fitness of things. God cannot interfere to suspend the laws of the universe to prevent them from having painful or injurious results. The same God that

governs this world, governs that which is to come. The same or similar laws that are in operation here, are in operation there. If the present constitution of things is in accordance with the righteousness of God, so is future punishment. The government of God in both worlds is of a piece, and proceeds upon the same lines. If it is unjust in the future world, it is unjust in the present; and we are shut up to the conclusion, that there is no righteous Governor at all.

CONCLUSION.

We have now travelled over the whole ground of this great question, and we hope some light has been shed on some aspects of it. Yet, it must be confessed, there are many difficulties connected with it that cannot be solved. We have seen that both the Scriptures and the laws of nature—which are the laws of God—utter clear, full, and decisive voices as to the fact of punishment, even eternal punishment, though the reason of it may be partly concealed from us. We must hold fast the well-established fact, that rewards and punishments are administered according to the righteous law of a righteous Judge. The wise preacher of the Old Testament saw this operation of law long ago: “If the clouds be full of rain they empty themselves upon the earth; and if a tree fall toward the south, or toward the north, in the place where the tree falleth, there shall it be.”* And the New Testament closes with a significant utterance to the same effect:—“He that is unrighteous, let him do unrighteousness still; he that is filthy, let him be made filthy still; and he that is righteous, let him do righteousness still; and he that is holy, let him be made holy still.”† This solemn truth has been tersely expressed:

As the tree falls, so must it lie;
As the man lives, so will he die;
As the man dies, such must he be
All through the days of eternity.‡

There seems no escape from this fearful grip of law. Deliverance, if any, must come by the direct interposition

* Eccles. xi. 3.

† Rev. xxii. 11.

‡ Rev. E. Caswall, probably from an old Latin hymn. Hymns Ancient and Modern, 375 (Middle Edition).

of God. We may conceive of Him, at some point in duration, interposing to put an end to sin and suffering, either by putting an end to all sinful suffering souls; or, by the introduction of another Gospel, restoring them all to holiness and happiness. Surely it would be a glorious consummation, if all sin and sorrow and suffering were banished from the universe, and every created being shared the love and joy of the ever-blessed God! But have we any ground for expecting an intervention of this kind? After most careful and candid examination, we are bound to say, we can find no foundation for this beautiful theory, either in Scripture or nature.

Why should men try to delude themselves and others with "may be's," bare possibilities that may never be realized? Surely the "most arrant folly can no further go," than to forsake the solid ground of Scripture for quicksands? The apostles of this theory claim to be animated by a Divine charity that would embrace all God's creatures, except, perhaps, those who differ from them.* But is it kindness or cruelty to lure them to destruction, saying, Peace, peace; when "there is no peace, saith my God, to the wicked"?

If the views we have given of the teaching of Scripture and the laws of God be really and truly God's truth, then it becomes the paramount duty of all public teachers of religion to proclaim it. Forty years ago, there was too much fire and brimstone in the too realistic representations of hell. But the pendulum has taken a swing to the other extreme. The rosewater preaching of many in the present day, would lead one to conclude, that hell was abolished; that God had suspended all moral law, and had abdicated His functions as the righteous Governor of the world; and had sunk down into an easy, weak Being, all merciful and mild, too good to put any of His creatures to pain. With what infinite tenderness and faithful love, did our Lord and His apostles beseech and warn men to flee from the wrath to come. This was to them a terrible reality, from which there was no escape but one. Oh, for the same tenderness and fidelity now to teach, not

* Dr. S. Cox, in "Salvator Mundi," questions whether their souls are worth saving!

only the love and mercy of God, but to warn men also of His "wrath, which is revealed from heaven against all ungodliness and unrighteousness of men." Like Paul, "knowing the fear of the Lord," persuading men that rewards and punishments are not arbitrary and capricious, but sure and certain, "every man receiving according to the deeds done in the body," by the operation of righteous laws which are as eternal and unchangeable as God Himself. Men are ready enough to think that, though they are not exactly what they should be, yet God is so good and merciful that whatever they be or do, they have nothing to fear at His hands; and much of the modern preaching deepens this fatal impression.

John Foster has some pertinent remarks on this: "There has been in some quarters what appears to me a miserably fallacious way of talking, which affects to dissuade from dwelling on such terrifying representations. They have said, these terrors tend only to harden the mind; approach the thoughtless beings rather, and almost exclusively, with the milder suasions, the gentle language of love. I cannot, of course, *mean* to say that this also is not to be one of the expedients and of frequent application. But I do say, that to make this the main resource is not in consistency with the spirit of the Bible, in which the larger proportion of what is said of sinners, and addressed to them, *is plainly in the tone of menace and alarm*. Strange if it had been otherwise when a righteous Governor was speaking to a depraved, rebellious race. Also it is a matter of fact and experience, that it is very far oftener by impressions on fear, that men are actually awakened to flee from the wrath to come. Let any one recall what he has known of such awakenings. Dr. Watts, all mild and amiable as he was, and delighted to dwell on the congenial topics, says deliberately that of all persons to whom his ministry had been efficacious, *only one* had received the first effectual impressions from the gentle and attractive aspects of religion; all the rest from the awful and alarming ones—the appeals to fear—and this is all but universally the manner of the Divine process of conversion."* Preaching the "terrors of the Lord;" may not

* "Life," vol. ii., p. 415.

convert souls, but it may be a necessary condition of conversion. The prodigal did not think of returning to his father's house *till he felt he was perishing*. An important function of the inflexible and inexorable laws of God, as revealed in Scripture and in nature, is to be the "School-master to lead unto Christ." To break up the fallow ground is as necessary to the harvest, as sun and shower; and the successful winner of souls must not shrink "from declaring the whole counsel of God."

Finally, we must never forget that God, out of His wondrous wealth of love, has sent the Gospel not to condemn, but to save; not to bring punishment, but to deliver from it, by delivering from guilt and wrong-doing. God has given us an open Bible, and has plainly set before us life and death, the blessing and the curse, heaven and hell, a glorious Gospel, and a mighty Saviour. Let us give all diligence to use this rich provision, so as to be saved ourselves, and be the means of saving others. Instead of spending our time and strength on idle speculations, be it ours to seek to know and do the will of God. The difficulties that cluster round eternal punishment—and they are neither few nor small—we can leave with God. We can trust Him. That was a grandly suggestive question put by Abraham on the heights of Mamre: "SHALL NOT THE JUDGE OF ALL THE EARTH DO RIGHT?" Yes, we can rest here. He will, He must do right, because He is God. "Clouds and darkness are round about Him; righteousness and judgment are the foundation of His Throne." Yet, "Mercy and truth are before His face." "And I saw as it were a glassy sea, mingled with fire; and them that come victorious . . . standing by the glassy sea, having harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying: GREAT AND MARVELLOUS ARE THY WORKS, O LORD GOD, THE ALMIGHTY; RIGHTEOUS AND TRUE ARE THY WAYS, THOU KING OF THE AGES. WHO SHALL NOT FEAR, O LORD, AND GLORIFY THY NAME? FOR THOU ONLY ART HOLY."



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